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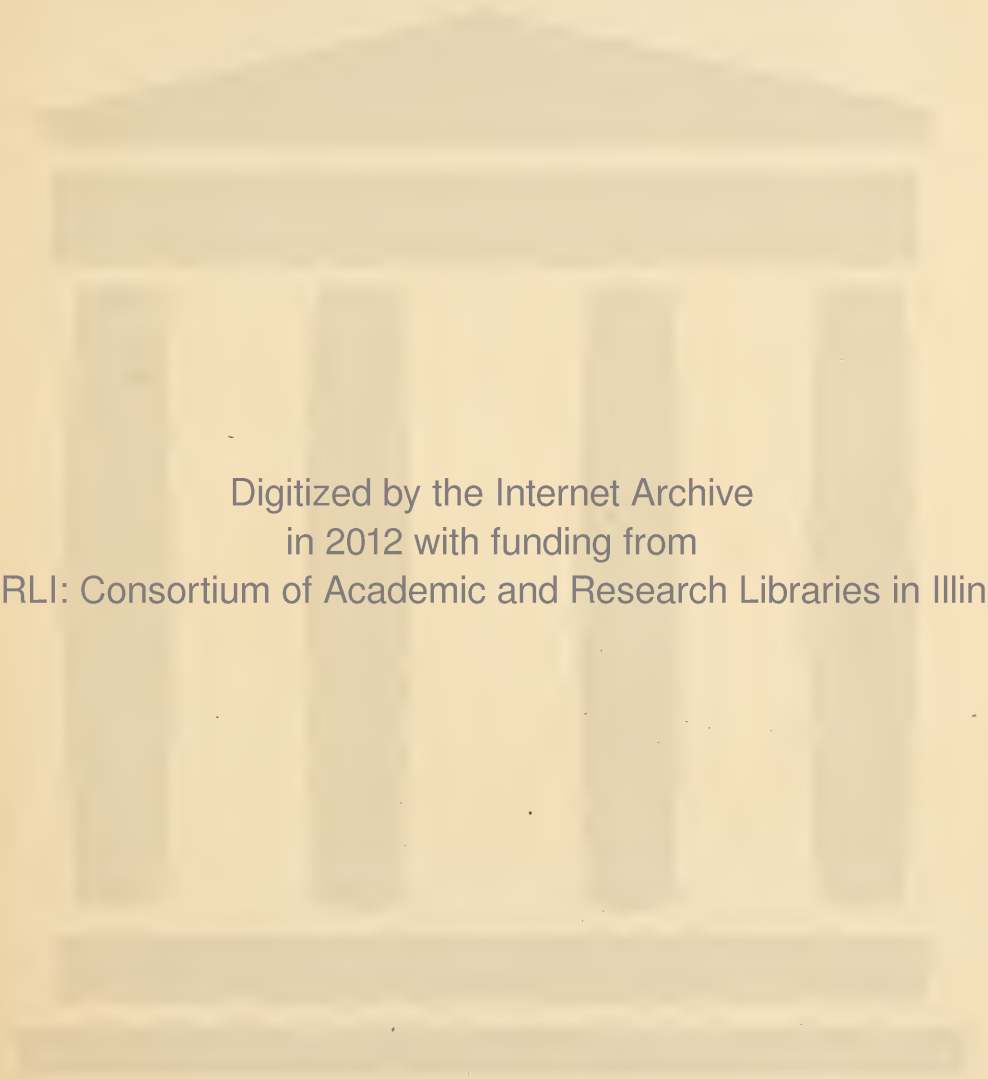

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VOL. IX NO. 1

"Let no man glory in his denomination; that is sectarianism: but let all men glory in Christ and practice brotherhood with men; that is Christianity."

THE CHRISTIAN UNION QUARTERLY

Edited by PETER AINSLIE

THE question of Christian unity is not so much what we shall save in the traditions of this or that church, but whether we shall save a lost world, to which task the whole church is commissioned by Jesus Christ. No more delicate, but urgent task has been committed to mankind. This we must do if we would do the will of Christ on earth. He waits for the decision of the churches.

JULY, 1919

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THE CHRISTIAN UNION QUARTERLY

A Journal in the Interest of Peace in the Divided Church of Christ. It is issued in January, April, July and October.

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THIS JOURNAL IS INTERDENOMINATIONAL AND INTERNATIONAL and is the servant of the whole Church, irrespective of name or creed. It offers its pages as a forum to the entire Church of Christ for a frank and courteous discussion of those problems that have to do with the healing of our unchristian divisions. Its readers are in all Communions.

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THE SPIRIT OF EARLY CHRISTIANITY

THE favorite figure in which the church of the first century set forth its conception of the Spirit of Christianity is that of "the Good Shepherd." The emblem which appears on this page is a reproduction of one of the early Christian gems.

"ONE FLOCK

ONE SHEPHERD."

"No one has written more appreciatively respecting this symbol than Dean Stanley in his *Christian Institutions*. It appealed to all his warmest sympathies. 'What,' he asks, 'is the test or sign of Christian popular belief, which in these earliest representations of Christianity is handed down to us as the most cherished, the all-sufficing, token of their creed? It is very simple, but it contains a great deal. It is a shepherd in the bloom of youth, with the crook, or a shepherd's pipe, in one hand, and on his shoulder a lamb, which he carefully carries, and holds with the other hand. We see at once who it is; we all know without being told. This, in that earliest chamber, or church of a Christian family, is the only sign of Christian life and Christian belief. But, as it is almost the only sign of Christian belief in this earliest catacomb, so it continues always the chief, always the prevailing sign, as long as those burial-places were used.'

"After alluding to the almost total neglect of this lovely symbol by the Fathers and Theologians, he says that it answers the question, what was the popular religion of the first Christians? 'It was, in one word, the religion of the Good Shepherd. The kindness, the courage, the love, the beauty, the grace, of the Good Shepherd, was to them, if we may so say, Prayer Book and Articles, Creed and Canons, all in one. They looked on that figure, and it conveyed to them all they wanted. As ages passed on, the Good Shepherd faded from the mind of the Christian world, and other emblems of the Christian faith have taken His place. Instead of the gracious and gentle Pastor, there came the Omnipotent Judge, or the crucified Sufferer or the Infant in His mother's arms, or the Master in His parting Supper, or the figures of innumerable saints and angels, or the elaborate expositions of the various forms of theological controversy.' But 'the Good Shepherd represents to us the joyful, cheerful side of Christianity of which we spoke before. . . . But that is the primitive conception of the Founder of Christianity in those earlier centuries when the first object of the Christian community was not to repel, but to include; not to condemn, but to save. The popular conception of Christ in the early church was of the strong, the joyous youth, of eternal growth, of immortal grace.' "—Frederic W. Farrar in *The Life of Christ as Represented in Art.*

Organizations for the Promotion of Christian Unity

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY, Inc. Having its inception in the work of Thomas Campbell, 1809, present organization 1910, President, Rev. Peter Ainslie; Secretary, Rev. H. C. Armstrong, Seminary House, Baltimore, Md., U. S. A. For intercessory prayer, friendly conferences and distribution of irenic literature, "till we all attain unto the unity of the faith." Pentecost Sunday is the day named for special prayers for and sermons on Christian unity in all Churches.

ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM, 1857, President, Athelstan Riley, Esq., 2 Kensington Court, London; Secretary in the United States, Rev. Calbraith Bourn Perry, Cambridge, N. Y. For intercessory prayer for the reunion of the Roman Catholic, Greek and Anglican Communions.

CHRISTIAN UNITY ASSOCIATION OF SCOTLAND, 1903, Secretary, Rev. Robert W. Weir, Edinburgh. For maintaining, fostering and expressing the consciousness of the underlying unity that is shared by many members of the different Churches in Scotland.

CHRISTIAN UNITY FOUNDATION, 1910, President, Rt. Rev. Frederick Courtney, office, 143 E. 37th St., New York. For the promotion of Christian unity throughout the world by research and conference.

CHURCHMEN'S UNION, 1896, President, Prof. Percy Gardner; Hon. Secretary, Rev. C. Moxon, 3 St. George's Square, London S. W., England. For cultivation of friendly relations between the Church of England and all other Christian bodies.

COMMISSION ON THE WORLD CONFERENCE ON FAITH AND ORDER, 1910, President, Rt. Rev. Charles P. Anderson; Secretary, Robert H. Gardiner, Esq., Gardiner, Me., U. S. A. For a world conference of all Christians relative to the unity of Christendom.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, 1908, President, Rev. Frank Mason North; Secretary, Rev. Charles S. Macfarland, 105 E. 22d St., New York. For the coöperation of the various Protestant Communions in service rather than an attempt to unite upon definitions of theology and polity.

FREE CHURCH FELLOWSHIP, 1911, Rev. Malcolm Spencer, Colue Bridge House, Rickmansworth, London, N. For the cultivation of corporate prayer and thought for a new spiritual fellowship and communion with all branches of the Christian Church.

INTERCHURCH CONFERENCE ON ORGANIC UNION, 1918, Ad Interim Committee, Chairman, Rev. W. H. Roberts, Philadelphia, Pa.; Secretary, Rev. Rufus W. Miller, Witherspoon Building, Philadelphia. For the organic union of the Evangelical Churches in the United States of America.

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA, 1919, Chairman Executive Committee, John R. Mott, New York; General Secretary, S. Earl Taylor, 920 Broadway, New York. For giving and accomplishing an adequate programme for Protestantism in the world.

NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES OF ENGLAND, 1895, President, Rev. Principal W. B. Selbie, Mansfield College, Oxford; Secretary, Rev. F. B. Meyer, Memorial Hall, E. C., London. For facilitating fraternal intercourse and coöperation among the Evangelical Free Churches in England.

CHRISTIAN UNITY CALENDAR

A WORLD Conference on Faith and Order, time and place not yet named.

AT THE instance of the Association for the Promotion of Christian Unity, Pentecost Sunday has been named primarily as the day for special sermons on Christian unity in all Churches, along with prayers to that end.

A CONFERENCE on the organic union of the evangelical communions of America will be held at a place and time to be designated later, perhaps in November or December of 1919. For particulars write Rev. W. H. Roberts, D.D., Witherspoon Building, Philadelphia, Pa.

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UNITY AND MISSIONS, Brown, Revell, 1915 ..... 1.50

WHAT MUST THE CHURCH DO TO BE SAVED? Simms, Revell, 1913.. 1.50

CHRISTIAN UNITY PRAYER LEAGUE

UNITY THE CHURCH'S GOAL

THE CHURCH that is one, and holy, and apostolic, and catholic, the brotherhood in Christ of all mankind, knit into unity by the fellowship of the Holy Spirit, remains a vision of the future, though a vision which, once seen, mankind will never relinquish until it be accomplished. "I believe in the Holy Catholic Church," it has been said, "but I regret that she does not as yet exist."

What does exist is a bewildering multiplicity of competing "denominations," whose points of difference are to the plain man obscure, but whose mutual separation is in his eyes an obvious scandal and an offence both against charity and against common sense. Why cannot they agree to sink their differences, and to unite upon the broad basis of a common loyalty to Christ?

Yet the problem is not susceptible of any cheap or hasty solution. Unity is the Church's goal; but the Church cannot arrive at unity by mere elimination of differences. Agreement to differ is not unity: an agreement to pretend that the differences were not there would not even be honest. What is needed is a sympathetic study of the divergent traditions and principles which lie behind existing differences, with a view to discovering which are really differences of principle, and which rest merely upon prejudice. Unity, when it comes, can only be based upon mutual understanding and systhesis.—*A. E. J. Rawlinson* in *Religious Reality*, pp. 45, 46.

PRAYER

O LORD JESUS CHRIST, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy holy Name, who livest and reignest with the Father and the Holy Ghost, God, forever and ever. Amen.

CONTRIBUTORS TO THIS NUMBER

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W. H. Hopkins

has by his energy and wisdom made the Federated Church at Pittsfield, Illinois, stand out as one of the finest examples of federated work among the churches. His experience will prove helpful to other communities where similar problems exist.

BL1

UNITY IN THE SOCIAL STANDPOINT

THE united Church would be reunited through such courage and such a spirit of adventure as would shatter and scatter all these poor, weak timidities of ours, and we should be enabled to face nations and corporations and parliaments and administrative bodies with the mandate of Jesus Christ, the mandate to take our part in redeeming the world, not merely so far as individuals are concerned, but so far as social order which those individuals create and in which they live is concerned. When the Church is delivered from its individualism, and brought to the social standpoint—to the public point of view, to unselfish and united service to get the order of things in conformity with the mind of Christ—then we shall do wonders without revolution; then the Church, instead of being the despair of the world and the despair, not because of the worst in it merely, but because its best is so petty sometimes, will become the hope of mankind, become its leader in the process by which the kingdom of this world is to be transformed into the kingdom of our Lord and His Christ.—*J. Scott Lidgett* in an Address on *Christian Unity and Social Service,* at one of the Kingsway Conferences.

1461

THE CHRISTIAN UNION QUARTERLY

Vol. IX. JULY, 1919 No. 1

EDITORIAL

THE CLAIMS OF THE PRESENT OVER THE CLAIMS OF THE PAST

In most of the approaches to the unity of the church we are confronted with the backward look. A hundred years ago, or four hundred, or a thousand, or fifteen hundred years ago something happened, and for the sake of those who were instruments in what happened we must vindicate their honor, and the result is that history and prejudice have become the great dominating factors in the division of the Church of Christ. The past has its values, but the history of the church through the centuries is a history crowded with sins innumerable, and at once the question is raised whether the past should not become a subject of repentance rather than of glorification. The great crimes of the church which have staggered civilization pass without the slightest indication of penitence. John Morley, in the opening chapter of his illuminating volume on Voltaire soberly affirms that "more blood has been shed for the cause of Christianity than for any other cause whatsoever."

Some attempt should be made to set right some of the transactions of the past, such as the burning of Huss, Servetus, and of that great group of martyrs, when the

church was so arrayed against itself and was so lost to religion that the only answer it could make to its crimes was setting a torch to those who called for repentance. All those mock trials should be reviewed and not only an acknowledgment made before men but an acknowledgment before God of the departure from His religion. Any other reconciliation that does not contain the elements of justice, frankness and penitence will be superficial and temporary.

On the other hand, there are long lines of saints that reach from these days back to the days of Jesus. Their lives and their prayers have been the riches of our faith. To those we are eternally indebted and for those we give thanks to God. But we have no moral right to put the emphasis of the church upon those as though the crimes of the church were atoned for by the piety of those who are her saints. Continuity with the early church must be maintained, but it can only be maintained by such cleansing of church history as will distinguish our errors from living truth.

The honor and the traditions of one body of Christians are absolutely secondary by the side of the vindication of Christ. If we are going to vindicate the traditions and the rights of all the denominations of Christendom we are at a task that will lend no enthusiasm to the multitudes of these times. People want God. They want a brother. They are tired and heart-sick of this tradition and some other tradition being presented to them rather than the living Christ. They are asking for bread and they refuse to be given a stone. It is the church of to-day that has to meet the problems of to-day. The church of a hundred years ago or fifteen hundred years ago has passed and we are belated apostles if we attempt to bring down in this day the conditions of those days. The world wants peace and the peace of God that passeth understanding. Is the church competent to give it?

FACTORS IN THE PROBLEM OF REUNION

By W. H. Griffith Thomas, D.D., Professor of Systematic Theology, Wycliffe College, Toronto.

The subject of Christian reunion is before us on almost every side. This is not surprising in the light of our Lord's prayer in St. John 17, and especially in view of the sad and often disastrous effect of "our unhappy divisions." The movement for reunion has received great acceleration through the circumstances of the war, and various churches are facing the subject as never before. As a slight contribution to further discussion, the present article aims at calling attention to some of the questions that need fuller consideration by way of preliminaries to any decision.

I.

We must study afresh what is essential in the New Testament in regard to the church and ministry.—Article VI. of the Church of England is quite unambiguous as to the supremacy of Holy Scripture in all matters of essential doctrine: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

Perhaps the first requirement is a clear idea of the New Testament doctrine of the church and its place in the Christian system. In 1875 the late Bishop Ellicott, in a sermon preached in Gloucester Cathedral, endeavored to state what he regarded as the primary, essential, and fundamental distinction between the Church of England and the Church of Rome on this subject. He found the fundamental distinction in the fact that

"The system of Rome makes the relation of the individual to Christ depend upon his relation to the church; while that of our own church makes the relation of the individual to the church depend upon his relation to Christ. In our long and enduring controversy with Rome, no other distinction has ever been drawn between us which appears to cover and to include all the broad spiritual characteristics, and to express succinctly the sum and substance of all the great doctrinal differences on either side."

With this the Roman Catholic position agrees:

"In the Catholic mind the order of salvation stands as one, two, three—Christ, the church, the soul: that is to say, Christ living and acting in His church teaches, saves, and sanctifies the soul. The work of Luther was to alter the order into that of Christ, the soul, and the church—or one, three, two. It is thus that in the Protestant mind the church, falling into the third place, becomes something merely instrumental, instead of being as it is in the Catholic mind, something vital and permanently structural * * * As long as the Reformation holds to its primary principles—in other words, as long as it continues to be itself—any reconciliation between it and these doctrines becomes metaphysically impossible."[1]

Much the same, though, of course, apart from the papacy, is the view of the church held by extreme Anglicans. The question turns almost entirely on the relation between organism and organization. The fullest and highest view of the church found in the New Testament is in Ephesians, where St. Paul teaches that the church is an organism rather than an organization, and that, as Newman himself once said, "it started as an idea rather than an institution." The evangelical standpoint is that of the church as a community in union with Christ, though, of course, expressing its life in connection with visible organizations. But, as Hort points out, the church, as the Body of Christ, does not consist of aggregate

[1] *The Westminster Eucharistic Congress, p. 38.*

churches, but of individual members. This distinction between organism and organization is regarded by evangelicals as vital to the New Testament conception of the church, because it is impossible to regard the two as either identical or coterminous. Archbishop Benson, in the Preface to his work on Cyprian, speaks of "the noble, and alas, too fruitful error of arraying the visible church in the attributes of the church invisible." In this question of the church lies one of the fundamental differences between the two great parties who are considering reunion, and it may be summed up in Dr. Fairbairn's striking but true antithesis, "the one must have a church that it may have a religion; the other must have religion and truth that it may have a church."

Arising out of the doctrine of the church comes the question of the ministry. The bishop of Oxford has made the frank admission that there are two points "in which the witness of the New Testament needs supplementing by the witness of the church. The first of these is as to the exact division of ministerial functions; the second, the exact form which the ministry of the future was to take."[1] The question at once arises as to whether in the light of the Episcopalian Article VI. anything on which the New Testament is "silent and needs supplementing" can be regarded as essential and permanently binding.

Another of the points connected with the New Testament is the meaning of the act of laying-on of hands. Dr. Sanday writes:

"Another question which goes to the root of the matter is that as to the significance of the laying-on of hands. It is, no doubt, a widespread idea that this denotes *transmission*—the transmission of a property possessed by one person to another. But it cannot really mean this. It is a common accompaniment of 'blessing'—i. e., of the invoking of blessing. It is God who blesses or bestows

[1] *The Church and the Ministry*, Fourth Edition, p. 246.

the gift; and it is in no way implied that the gift is previously possessed by him who invokes it. True, that 'the less is blessed of the greater;' but that does not mean that the greater *imparts* a blessing. When we come to think of this, it seems clear enough; and the inference suggested is one for which we may be thankful. It may save us from some mechanical and unworthy ways of conceiving historic continuity, which is just as real without them.'"[2]

Yet another vital question connected with the New Testament which calls for the closest possible examination is as to whether our Lord gave His authority to the Twelve, or, as the Roman Church maintains, to Peter alone as supreme. The Roman claim is quite simple and easy of comprehension if we accept the premise, but if we believe that Peter did not receive any authority beyond that which was given to the other Apostles, the question at once arises as to whether the authority was vested in the Twelve as individuals, or as a college. If it be said that each Apostle could be the head of an apostolic church, then there would be at least the possibility of twelve apostolic churches. If, however, the Twelve were not authorized individually to perpetuate the church, but were constituted a collective body for this purpose, we still require the historical proof that the Twelve ever constituted themselves, or were constituted into a body to ordain successors.

One more point of supreme importance is the fact of the priesthood of all believers and its bearing on the question of the ministry. It is generally recognized that the true way of stating the case is that Christianity *is* rather than *has* a priesthood. Did this universal priesthood originally include in it all that was essential for ministry in the community? Was it possible for a body of believers to constitute themselves into a church apart from any outside authority, such as might have been

[2]*The Conception of Priesthood*, p. 167.

supposed to exist in the Apostles? What, in a word, was the precise relation of the Apostles and the Prophets to the Christian community in each place?

It is evident that these New Testament problems call for renewed study and definite settlement before we can proceed very far in the direction of Christian reunion.

II.

We must then study afresh all the available facts of second-century history.—Perhaps the first and most important of these is the true meaning of Ignatius. It is well known that very different interpretations have been elicited from his references to the episcopate. Did he mean to regard it binding on all the churches? Professor Gwatkin believes that he is attacking the Separatists who disobeyed an existing order, and is not referring to churches which may have deliberately preferred another order. And according to the same weighty authority, amid all the urgency with which Ignatius presses episcopacy he does not appeal to Apostolic command in support of his contention.

Another question calling for immediate attention is as to the origin of episcopacy. Did it arise by evolution from the presbyterate, or by devolution from the apostolate? Lightfoot argues in favor of the former contention,[1] and is supported by writers like Hatch, Gwatkin, and Lindsay. On the other hand, the extreme Anglican and Roman contention is that the latter alternative is correct. Which of these is truer to the facts of the second century?

These are some of the problems that wait for settlement by the best scholarship available, and until we can arrive at something like an approximation to agreement as to what actually took place in this century, especially between the time of St. John and that of Ignatius, we

[1] *Essay on The Ministry, p. 224.*

shall hardly make much progress in the direction of reunion.

III.

We must study afresh the meaning of certain well-known ecclesiastical terms.—What are we to understand by unity? Does it require a unit of organization, or unanimity of opinion, or uniformity of practice? There is no unit of organization in the Eastern churches, and yet there is essential union between all the Patriarchates. There is no unit in the Lutheran communities, and yet there is essential union between Germany and Scandinavia. There is no unit of organization in the Anglican Church with its two Archbishops at home and its many Archbishops in the Colonies and Dependencies, to say nothing of its relationship with the Protestant Episcopal Church of the United States. And yet there is nothing in all this that hinders real union. Our Lord plainly distinguishes between the unity of the fold and the unity of the flock (John 10:16), but the organized church is not the flock, though it may be one fold.

In connection with this subject of unity another question of importance arises which will have to be settled primarily in the light of the New Testament. Is the metaphor of "the Body" ever used of the church, or even of churches as *visible?* Dr. Hort points out that in Ephesians the church as the Body of Christ is not made up of particular churches, but of individual members. Is the "Body" of Christ ever regarded as an ecclesiastical organization? Or is it limited to the idea of a spiritual organism?

Another word which requires special attention is validity. We speak of a "valid" ministry and we naturally ask: Valid for what? What precisely is to be understood as included and involved in ministerial or sacramental validity? As a contribution to the discussion of

this problem an article in the *Church Quarterly Review* is very much to the point:

"Let us get rid of the expression 'validity' of orders and sacraments. Whether or no orders and sacraments are valid is after all something which we cannot settle. What we should ask is whether they are 'regular,' that is to say, whether a particular body of Christians correctly interprets the mind of Christ declared to us by His church in the fulfilment of His Command to celebrate the sacraments and to send out messengers of His Gospel. * * * We have then to be sure not that the sacraments of the Presbyterian bodies are valid, but that they are regular" (July 1908, p. 278).

Even on the question of irregularity as distinct from invalidity the matter is by no means clear. In an interesting lecture on "Passing Protestantism and Coming Catholicism" by a leading Presbyterian clergyman, the Rev. F. Stuart Gardiner of Kingstown, Ireland, the following statement of the Presbyterian position is found:

"Neither must you come to us and say, 'We do not think your ministry invalid, but it is irregular.' There, indeed, you would have some ground for so speaking, because the strength of your position lies in this, that unquestionably from the year A. D. 250 down to the time of the Reformation, over the whole church the presence of a bishop (in the later sense) was regarded as essential in ordination. But we again take you back to the period between A. D. 100 and A. D. 250, and we point out to you that during that period over the whole church the regular method of ordination was presbyterial. And the question then comes to be: When did the irregularity begin?" (p. 32).

In the same way it is essential to arrive at a definite conclusion as to the meaning of the word schism. We know that in the New Testament it invariably means separation *within,* not *from,* the body of believers, and when this primary idea is applied to its ecclesiastical uses, the results become significant of very much.

The term "apostolical succession" will, of course, need special attention. Does this mean simply an historic succession of ministers as a fact, or does it carry with it a special doctrine as well? The Lambeth Conference of 1888 spoke of "the historic episcopate" locally adapted as one of the essential conditions of reunion. What are we to understand by the term, "historic episcopate?" In connection with the theory of apostolical succession, a curious story appears in a recent book, "Chapters From My Life," by Sir Henry Lunn, a well-known English Methodist. An ex-Roman Catholic priest known to him told him that he was conducting a mission in London when his old nurse came to him stating that when he was to have been baptized she had substituted for him her own illegitimate child, and the priest had never been baptized. On this he went to see Cardinal Vaughan and told him the facts. The Cardinal said, "We will put this matter right now. I will christen you, confirm you, and ordain you." "Then," said the priest, "you do not regard me as an ordained priest at the present moment?" "Certainly not," said the Cardinal. "Then," said he, "if I am not a priest I am free from my vows," and he bade the cardinal farewell. As Sir Henry remarks, "If this had happened to the cardinal himself, and some like accident to two other bishops in England of the Roman Church, on the cardinal's theory—which is undoubtedly the doctrine of the Church of Rome, and the belief of a large section of the English Church—they might have consecrated a whole line of bishops, and thus handed down to the following generations of their church in these islands an invalid priesthood."

Few scholars to-day would find fault with a continuous historical succession in the ministry throughout the ages as one of the most valuable testimonies to the continuous life of Christianity. But it is altogether different when this ministerial continuity is associated with a doctrine which involves the profound consequences of refus-

ing membership in the church to some of the truest followers of Christ.

During recent years we have become accustomed to the terms "from above" and "from below" in the writings of representative men like the bishop of Oxford. These are understood to refer respectively to the apostolate and to the church; a ministry of the former kind being "from above," and of the latter "from below." That it will be necessary to be perfectly clear in regard to these terms is seen from that able work by the late Principal Lindsay, "The Church and the Ministry in the Early Centuries:"

"There is not a trace of the idea that the churches had to be organized from above in virtue of powers conferred by our Lord officially and specially upon certain of their members. On the contrary, the power from above, which was truly there, was *in* the community, a direct gift from the Master Himself" (p. 121).

One more term which has had great attention given to it during the past few years is the word "organ." Dr. Moberly uses it in connection with the Body of Christ, and says that the body cannot exist without organs, and that ministerial priesthood is only the "organ" of the priesthood of the whole body, that as the main body acts through its members, so the church as the Body of Christ acts through the ministry as its instrument. There is some ambiguity in the use of these terms. In the first place, everything turns, as we have seen, upon whether the word "body" can be used of an organization. Then the New Testament use of this metaphor never differentiates between the body and its instruments, but only between members and members, and it would seem that this modern use of the metaphor proves too much, for while in the natural body certain members alone can act in certain ways, in the Scriptural idea of the Body of Christ each member has real "priestly" functions. Again, one organ in the body cannot possibly confer

functional power on another organ in the way this theory implies that the bishop confers power on priests and deacons. In the human body no organ depends directly upon another. This theory really implies that the instruments act *for* and *through* the body in the sense of not being *immediately* in contact with the head. And yet Scripture knows nothing of two separate lines of grace; one from the Head direct to the church, and the other from the Head to the ministry. It is impossible on any true analogy to distinguish between the spiritual body and its ministerial organs in such a way as to make the organs at once the *instruments* of the body and yet in *authority* over it. The analogy is really fatal to the high church view of the ministry. The body is dependent on no organ for its vitality, nor does the church depend upon any ministerial organ for its life and progress.

IV.

We must study afresh the Anglican position on all matters connected with the church and ministry.—Several important elements of this position were stated in an article on priesthood in the January number of this *Quarterly* and need not be repeated here, though they are vital to a proper settlement of the question. It will suffice to call special attention to the exact words of Keble in his Preface to Hooker's works. He points out that—

"The Elizabethan bishops were content to show that government by bishops is ancient and allowable; they never ventured to urge its exclusive claims or to connect the succession with the validity of the Holy Sacraments" (p. 59).

Further Keble admits that—

"Nearly up to the time when Hooker wrote, numbers had been admitted into the ministry of the Church of England with no better than Presbyterian ordination" (p. 67).

The entire question of the Anglican view of episcopacy needs fresh and careful study, and it will probably be found that a novel view of it was emphasized and almost introduced for the first time by the Tractarian leaders. At any rate, no thought of reunion seems to be within the bounds of possibility apart from a thorough re-examination of all the salient facts of the English church's historical situation since 1552.

V.

We must study afresh and with great care what each non-Episcopal church holds on the subjects of the church and ministry.—It is essential that each side should have the fullest and clearest statement of the view of those who are supposed to be in the opposite camp, and several endeavors in this direction were made soon after the Lambeth Conference of 1908. We need only for our present purpose call attention to representative views of Presbyterianism and Congregationalism. Principal Lindsay of Glasgow wrote to the *Church Family Newspaper* in response to a request for his opinion, and his words, coming from so great a scholar and so leading a man in the Presbyterian Church, call for special attention:

"The *crux* of the situation is the attitude of Anglicans to Presbyterians now in orders. The difficulty is, of course, an Anglican one, and I have no desire that any conscientious Anglican should minimize it. We Presbyterians are quite assured of the validity and regularity of our orders. We go further. We believe them to be of more ancient standing than the Anglican. We recognize the validity of Anglican ordination (as we do of Wesleyan, Congregational, and Baptist), but we think it irregular. We can use and apply to our own organization the terms 'threefold ministry,' 'historic episcopate,' and even 'apostolic succession,' but we do not care to employ them, because we see how ambiguous they have become. We find the true threefold ministry, as we think, in every

Presbyterian congregation where we have the pastor or bishop (the terms were synonymous down to the fourth century at least) surrounded by his 'Coronal' of elders (presbyters) and deacons. The historic episcopate is seen by us in the pastorate of our congregations which represents the congregational bishops of the early centuries. We believe that our ordination comes down to us by successive generations from the times of the apostles" (August 7, 1908).

It is perfectly clear that any approach to Presbyterians on the plea of reunion must be on terms of perfect quality.

The Congregational view has been clearly and ably stated by Professor Bartlett, of Mansfield College, Oxford, in the course of an article on the subject.

"The time is past when the type of episcopate which begins to appear in certain regions (only) early in the second century, the type implied in the Ignatian Epistles —together with a certain added element of ideal emphasis due to Ignatius himself—can be claimed for modern episcopacy over against either Presbyterianism or Congregationalism. As the chief local pastor of a city church and no more, an Asian bishop at that date answered really to no single existing type of pastorate."

The view of a well-known Baptist layman recently appeared in an Anglican paper when Dr. T. R. Glover, author of "The Jesus of History," stated what he believed to be the right position. First of all, he urged that it is imperative for Anglicans to show that "psychologically, experientially, verifiably, God's procedure with men in the sacrament, His contribution to them there, His effect upon them, was in some way different from men's experience of God in prayer and meditation and obedience if the Eucharist is to be a fundamental and essential feature of Christian religion. Otherwise, there seemed no reason for people who pray together not communing together." Then Dr. Glover expressed the view that a form of faith which stands on a mere theory will

not capture the scientific mind of to-day, and he expresses this view in regard to episcopacy:

"Now when I am told that in the interests of unity (a term never very clearly defined, for a thing the implications of which appear to be imperfectly realized) my church must accept an historic episcopate because your church will not abandon it, and that the guilt of schism rests on my church if that unity is not attained, I look at the world around me, at the men outside, honest and thorough-going in the love of truth, and I ask what they will make of Christian compromise. Either the Catholic theory of episcopacy is true or it is not true; and the question will not be decided by authority—not if all the successions of all the bishops are historically established —not if all the churches agree on the matter; no, not if Jesus of Nazareth is reported to have said so. I understand the Catholic view of baptism, I understand the Baptist view. Of the Congregationalist conception of it I can make neither head nor tail. Episcopacy is a similar matter. The historical episcopate of the Catholics I can understand; our Baptist superintendents I can understand (and more or less tolerate—they are not distinguished from the priesthood of all believers); an episcopacy, accepted by us in a sense which you do not give it, seems to me an absurdity. I think it irenical to let you know what we feel—to let you know exactly."

It is unnecessary to call further attention to the distinctive position of other non-Episcopal churches, because the systems now mentioned cover practically the entire ground. It must be obvious that these definite and distinctive views will have to be taken into account in any serious steps towards reunion.

VI.

We must study afresh what is to be understood by the ministry in relation to the church and sacraments.—This problem may be summed up in the one inquiry: Is the ministry a priesthood or a pastorate? Is the proper term, and therefore the proper idea, "presbyter" or

"priest?" It is well known and practically admitted by all scholars that the New Testament never uses the word "priest" to describe the Christian minister as distinct from a layman. The discussion of Bishop Lightfoot on this point is too well known to need further reference beyond the fact that it was only with Cyprian that the term "priest" became applied to the Christian minister. In the same way the New Testament never uses the term "altar" to describe the Holy Table of the Lord; and Bishop Westcott is our authority for saying that the word is not only not used to describe a material object in the sub-apostolic age, but that such a use would have been incongruous. It is to Cyprian also that we owe the change which applies the term "altar" to the Holy Table. That this question of the ministry as a priesthood or pastorate is at the heart of many of these problems connected with reunion can easily be illustrated.

VII.

We must study afresh what each church is actually doing in the Christian world at the present time.—In these days of pragmatism it may be fairly argued that *solvitur ambulando* has a definite bearing on the question. The situation is materially affected for Anglican churchmen when they consider the relative positions of the various churches in the Colonies and Dependencies. Speaking for Canada, of which I have a little personal experience, the Anglican Church is a third or a fourth in the matter of membership and missionary contributions. It is a well-known fact that in most of the leading cities of the Dominion the Presbyterians and Methodists have far outstripped the Anglicans in the size and number of their churches as well as in other elements of church life and work. How are we to account for these facts when we contemplate such questions as whether episcopacy is of the *esse* or the *bene esse?* How are we to explain the marvelous developments of rapid growth of churches

which have not an episcopate either as the *esse* or the *bene esse,* or even as the channel of grace and priesthood?

When we turn to the mission-field the proportions are still more strikingly to the disadvantage of the Anglican communion. The Edinburgh Missionary Conference bore significant testimony to the comparative smallness of Anglican missions all over the non-Christian world, and the facts of the mission-field continually show the fruits of a non-Episcopal church and ministry. During the last few years there has been a most remarkable spiritual movement in Korea, but it has been almost wholly outside the Anglican mission of that country, while Presbyterians and others have reaped abundantly. The extreme Anglicanism of Korea seems to be a very small factor in the development of that land. Anglican travelers have lately expressed themselves in the frankest terms about the comparative insignificance of Anglican missions in various parts of the world. To ordinary observers it would seem the height of absurdity that by a theory of apostolical succession millions of the most intelligent and devoted followers of Christ in the whole world are to be cut off from any real recognition as part of the true Catholic Church. It is easy to speak of the distinction between covenanted and uncovenanted mercies of God, and to use the illustration of the channels of grace overflowing to those who are not within the ordered and normal covenant. It is also equally simple to distinguish between the "body" and "soul" of the church, and to speak of non-Episcopalians as belonging to the latter rather than the former. But all these phrases do not help forward the cause of truth. There are no mercies outside the terms of the covenant. There is not the slightest warrant in the New Testament for channels of grace overflowing to a vaster number of millions than are connected with the channels themselves. As to the distinction between the "body" and the

"soul" of the church, if we understand the soul to be more important than the body, this is only a capitulation, however unconscious, on the part of the extreme Anglican.

It may be said without any hesitation that the average man, "the man in the street," will never be content with the insistence upon a precise form of church government as the only true method, unless it can justify itself by its works all over the world; and if we are to apply the test, "By their fruits ye shall know them," non-Episcopal Christianity will often be deemed superior in many respects to that which claims to be the only true and lawful expression of the will of God.

VIII.

In conclusion, there can be no doubt that the *crux* of the situation lies in the view taken of the ministry. Episcopacy in the second century meant unity, but to-day, as maintained by large bodies of Christians, it tends to emphasize separation, because it is interpreted to mean a hierarchy with the sole possession, or at any rate the supreme assurance, of grace. It is well known that there are two views of episcopacy held in the English church to-day, the one represented by Bishop Lightfoot and the other by Bishop Gore, and before Anglicans can approach non-Episcopalians they ought to settle for themselves which of these views is correct. The time seems to have come for a careful statement of what is to be understood by the "historic episcopate." There are many Anglican churchmen to-day who are more than content to take the position laid down by Professor Gwatkin at the Pan-Anglican Congress, when he said of episcopacy:

"If it committed us to the Cyprianic or mediæval theory of episcopacy, it would only be a sword of division in our own church. * * * Episcopacy is like monarchy, an ancient and godly form of government

which we may be proud to acknowledge and obey. * * * To claim for it a binding command of Christ or His Apostles is a defiance of history; and to make it necessary for other churches without such a command comes near to a defiance of Christ Himself. * * * We cannot dream of union with the non-Episcopal churches of Christ unless we recognize that they are as much Christ's churches as our own, and their ministers as truly Christ's ministers as we. Our Lord Himself laid down once for all the condition of union, 'that they may be perfected into unity.' Unity is not the way to perfection, but perfection is the way to unity; and the higher we can struggle towards perfection the more deeply we shall feel that unity—the only unity worth striving for—is already with us in the one true life that binds in one true Catholic Church all those who love our ever-living Lord and Saviour.''

IX.

That this contention is correct may be seen from many statements of representative English non-Episcopal theologians. Thus, Dr. Forsyth a few months ago in an address in London spoke as follows:

''Episcopacy is presented as a condition of unity. Now that creates a deadlock. We cannot go any further for the time being. But the door will not be long shut. There are influences—I will not say burglarious, for they are too open for that—which are gradually unpicking that lock and pushing open that door. That document (An Anglican Report) says that the Free churches are not asked to accept any theories of episcopacy, but just the fact of episcopacy, the historic fact. That really will not do. I know how admirably it is meant, but I am quite sure of this, no fact as a mere fact could be held to justify such a monopolist claim except for the theory that was in it or under it. I am not sorry about the deadlock. Deadlocks give you time to consider where you are. They give time for many things to simmer and improve. But we have got to insist, so far as the Free churches are concerned, upon—what I have found the evangelical side of Anglicanism willing to admit—the

recognition of our ministerial orders. That comes before everything else. We may go further than you think about episcopacy, being driven by practical considerations, but there is no possibility of fertile action in this direction so long as our orders are unrecognized."

The reason why non-Episcopal churches will not accept re-ordination is not that they object to episcopacy itself, but something far deeper. To quote Dr. Forsyth again:

"It may be added that, so far as I know the Free churches, there is no objection to an episcopate in itself, so long as it is not made vital. Many would welcome some form of it. Nor is there any desire to be without the sacraments—except among the Friends, who also object to be called a church, and are therefore for the moment 'out of the picture.' All of these churches insist on ordination, and they have long practiced and paid for a serious education of their ministry. But it is not in the region of procedure or discipline that the real crux lies. It lies in a region to whose depth the English mind is constitutionally averse, where forces work that require, it may be, a generation or two for their effect, and that tax the vision of the spiritual statesman for situations and solutions much ahead of his time. Meantime the Word of the Lord stands sure, transmitted but not secured by any historic chain. The sacrament is the servant of the Word which validates all. This is a greater problem than that of the episcopate (which serves the sacrament), because more religious, more moral, more real, and in the end more historic in its genius."

The Dean of Wells (Dr. Armitage Robinson) in a fine sermon of his said that "schemes of reconciliation are not what we want" at present. This may frankly be allowed, though it is probably true to say that we greatly need agreement on some fundamental presuppositions preparatory to schemes of reconciliation. But we shall all fully endorse the further words of the Dean, that "we want apostles of reconciliation—men who have seen the

heavenly vision and can be content with no lower ideal than the one Body of Christ.'' Certain it is that he who helps to break down barriers and bring different and differing churches nearer to one another will be doing one of the greatest works for Christ and His cause.

W. H. Griffith Thomas.

ROMISH SURVIVALS THE CHIEF CAUSE OF PROTESTANT DIVISIONS

By Geo. T. Tolson, Professor of Church History in the Pacific School of Religion, Berkeley, California

If it were possible to bring one of St. Paul's members back to earth, in the middle ages, and place him in the service of the mass, in one of the cathedrals, he would scarcely recognize the Christian Church. But if a devotee of Mithra could attend the service, he would exclaim with joy: Surely the religion of Mithra has made excellent progress since the days when we used to meet in the simple caves, with rude altars, dim lights, primitive chant, eating the mystic bread and drinking the life-giving draught.

The worshiper of Isis would feel quite at home, seeing the celibate priests with their tonsure, their gorgeous robes, their stately processions, and their solemn ministrations at the altars. If the follower of Magna Mater could spend Holy Week and Easter Day in a Mediæval Cathedral, but for the names of gods strange to him, he would believe that he was celebrating the death and resurrection of Attis, at the vernal equinox.

If a Roman pagan could attend the Christmas celebrations, he would be reminded constantly of the ancient Saturnalia, the season of joy, good will, of equality when none were masters, and none were slaves, of the gifts of sweetmeats and dolls to the children at the time of the winter solstice.

In the early church there was a conscious as well as unconscious adjustment to environment. The church went out into the Græco-Roman world without an organization, a creed, or a liturgy. These were evolved out of the environment of the church. Furthermore, the astute statesmen, who were popes of Rome, saw but one way to gain the supremacy over the rival religions bid-

ding for the place of the state religion. Accordingly, they took into the church the ideas, ceremonies, feasts, and customs that were most attractive in Roman paganism and the Oriental mystery religions. The policy was continued after the recognition of Christianity as the state religion; for even persecution was not able to destroy the old religions. The same methods were used in missionary work in western and central Europe, and indeed down to recent times. A letter is extant from Gregory the Great directing that Augustine, the missionary to Britain, should not destroy the heathen temples, but sprinkle them with holy water and call them Christian churches; nor to do away with the heathen feasts, but let the festivals be celebrated as to Christian saints, instead of the heathen gods; for, said he, it is not possible to erase everything at once from their obdurate minds.

So the church stooped to conquer. Indeed, she conquered; but she has not yet straightened up, either in her Romish or Protestant forms; as we shall soon see. Her success was her undoing. She became exceedingly rich, owning the best third of the land of Europe. She became hopelessly corrupt, so much so that after scores of attempts at reformation "in head and members," the Protestant revolt in the sixteenth century came as a last resort.

The Protestants thought that they were sweeping away all the mass of Romish superstition and getting back to the simple religion of the New Testament. But it was not possible for them to revert to type with precision. Four things they retained that were of Pagan origin, and that have been the chief causes of one of the greatest evils of our times, viz., a divided and competing church.

(1) The Christians of the early centuries came to hold that there is one and only one true form of the church on earth. Many things conspired to bring about this conviction. The fact that the Christians were very different

in modes of life and thought from the heathen gave them a sense of unity. This was emphasized by persecution. The multitudinous variations of Christianity, called heresies, led to emphasis on the traditional church, through which the true faith was handed down. For many reasons Rome became the capital of the religious world. The bishop of Rome was declared by Cyprian, by the middle of the third century, to represent the unity of the bishops of the church. It was not long before it was commonly believed that only those who were in fellowship with the Roman bishop were saved. Indeed, Cyprian said almost as much.

The revolting Protestants disclaimed all these pretentions of Rome, not because the principle was considered wrong, but because they believed that Rome was not the true church. Then numerous sects set up each its true church, and made each for itself the claims that Rome arrogated to herself. In the sixteenth century, there was not a Protestant sect that would allow another Protestant sect the right to exist along by its side. In our own day there are churches that number into the millions, and some that can boast of only a few thousand members, that claim to be the only true church of Jesus Christ. There is hardly a Protestant denomination that does not have some taint of this Romish heritage.

(2) In order to get the assent of the Greek mind, the church found it absolutely necessary to put its message into the moulds of Greek thought. The Gnostics and other heretics compelled the orthodox to make out elaborate creeds, in order to counteract the work of those who were so mutilating the simple Christian truth as to deny its fundamental ideas. There is no harm in creed-making. But the evil of the ancient situation came from the fact that from emphasis upon exact thought was evolved the notion that only those holding correct opinions could be saved, and that salvation consisted in accepting, intellectually, a body of doctrine. Religion was

made into a philosophy of religion. Religion and theology were hopelessly confused by the early theologians whose Greek training taught them to believe in salvation by knowledge. A theologian of the middle ages expressed it well when he said the holy church tolerates those who live ill, but casts from her those who think erroneously.

Protestants, though attempting to revert to Biblical religion, inherited this notion of the supreme importance of doctrine, and have too often preferred orthodoxy to ethics. It is not necessary to point out how divisive a matter doctrine is, when made to be of such importance.

(3) As late as into the middle of the third century, it was by no means certain that Christianity would become the religion of the western world. Roman paganism and several Oriental religions were disputing the supremacy. The church undermined these religions by adding to her already superior faith whatever seemed of value in her rivals. Especially those rites and ceremonies that seemed to wash away sins, and impart eternal life she adapted to her ritual. In this there was no harm, except that, in time, it came to be considered that only those who had been initiated into the divine mysteries by exact ceremonial could be saved at all.

This notion of salvation by ceremonial would seem very strange to us except for the fact that in several Protestant denominations we find relics of this Romish adaptation from heathenism.

(4) Christianity inherited the Old Testament from the Jewish Church, and also that form of the Jewish doctrine of Scripture that was prevalent in the first century, and this in spite of Jesus' critical attitude toward the Old Testament as shown in the Sermon on the Mount. By the end of the fourth century, the church had gathered together some writings of Apostles and other early Christians, which in time came to be placed upon the same level of authority as the Old Testament.

Protestants inherited both the Roman Catholic Scriptures, rejecting, however, certain parts of the Old Testament, and the Romish idea of Scripture as infallible, regardless of Jesus' critical handling of the Old Testament and the early church's attitude toward the writings now contained in our New Testament.

While rejecting the claims of Rome to be an infallible interpreter of Scripture, Protestant sects each claim the infallibility of its interpretation, finding Scriptural authority for its peculiar rites, form of government, and doctrinal ideas, so that the same body of Scripture is made to teach Episcopal, Presbyterian, and Congregational polity; immersion, sprinkling and no water baptism, and all sorts of contradictory governmental, sacramental and doctrinal ideas, which, as being of divine authority, are held to with passionate tenacity regardless of the ridiculousness of so many variant ideas coming from the same source, and regardless, too, of the resulting scores of schisms in the church.

Church unity scarcely seems possible till the churches are willing to slough off this Romish heritage and take Jesus' attitude toward Scripture.

The author is not a believer in salvation by knowledge, but he does believe that if the churches could be brought to see the sources of the things that divide them, they would still more fully divest themselves of the notion that religion consists in the recital of a creed, the performance of a ceremony, the initiation into an organization, or in the possession of an infallible book. These things may help; and they may be given such place that they will be a positive hindrance to religion. Religion consists in the kind of a life that a man lives. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

GEO. T. TOLSON.

THE FEDERATED CHURCH THE NEXT GREAT FORWARD MOVEMENT

By W. H. Hopkins, Minister the Federated Church, Pittsfield, Ill.

The spirit of federation is in the air. For three years the allied nations fought heroically. England with her back against the wall gave the world a supreme illustration of sacrifice and devotion. France with the record of many heroic battle fields made a new and undying record. No nation in history has shown greater heroism. All of the allies did their best and the German was marching straight forward into Paris and the channel ports. In a moment of inspiration Lloyd George asked the allied armies to federate choosing a Frenchman as leader. That day the German began his sullen march to the Rhine. What the separate allied armies could not do the federated army could do.

In the past few months much has been said about the federation of nations and the league to enforce peace. For the first time in history the federated nations are to forever make war impossible. Just as in the sixties the slave traffic was driven out of the world, so in these early days of the twentieth century the curse of war will be forever driven out of the world. What could not be done by the individual nations is being accomplished by the federated nations.

Just now we are in the midst of a supreme illustration of federation in Christian work. In the present united war work campaign for $170,000,000, Catholic and Protestant, Jew and Salvationist are working together. What the separate societies could not do separately will be easily accomplished as they federate.

The federated spirit is in the air and it is reaching the churches. Here and there all over the country federated churches of various denominations are coming

into being. The movement has come none too soon. In thousands of country and small town communities, as well as in not a few of the over-churched communities in all our large cities, the church has been a waning quantity. The divided church with its heroic little bands of discouraged workers has struggled to keep out of debt to keep the religious fire burning. Too often both pastor and people have lost heart. What the separate churches cannot do the federated church easily does. It changes the whole atmosphere. It makes possible a living salary; unites community life and makes possible an audience which inspires and enthuses. The federated church has come to the Kingdom in an hour of supreme need. Its birth is a timely one.

The reasons for the old time divisions of the church are largely of the past. In all the denominations we sing the same hymns, read the same Bible, pray to the same God and expect to go to the same heaven. The doctrinal differences within any one of the the leading denominations are greater than are the differences between the leading denominations.

Four hundred years ago when Martin Luther nailed his ninety-five theses on the old Wittenberg Cathedral there was a reason. To-day Luther's doctrines are the heritages of all denominations.

Three hundred years ago when Elder Brewster and his associates took their stand for a church independent of the state there was a reason. To-day Brewster's battle has been won. Democracy and self government has become the slogan not only of the church, but also of all the nations of the world. The great world war is the culmination of Elder Brewster's Bible study.

Two hundred years ago when John Wesley and his followers took their stand for a deeper piety, a missionary zeal and a larger degree of earnestness in the Christian life, it was a needed protest. To-day Wesley's

doctrines are the inspiration of all Christians and not the property of any one church.

One hundred years ago Alexander Campbell gave the world a great blessing and a great inspiration in his efforts looking toward the union of Christendom. The united church which is to be will be the final seal to his life, as well as the answer to the Master's prayer, "that they all may be one." The reasons for the divisions are largely of the past.

The new demands of the hour make imperative the federation of churches. The divided church is not equal to the needs of the hour. The boys in the army will soon be coming home. In the "Y" hut they have had all that is best in religion without any denominational tag whatever. They have come to see the foolishness of the little denominational fences we have been building; often we have spent more time building the fences than we have in making life Christian.

The boys will demand something bigger and better. Are we who stay at home to be content with our petty programmes? The church of Jesus Christ is facing the greatest opportunity in its history. We have come to a new era. The whole world is in ruins. While we rebuild the old wastes in Europe we must develop the new philosophy and the new ideals which are to govern all life. We must make America Christian in order that she may do her part toward making all the world Christian. The task is a stupendous one—too big for our little divided companies. It demands a federation under the direction of the great Master Himself. In America there are masses of people to be evangelized; there is the Christian reconstruction of society, and then the reaching out to the nations of the earth—to France as never before drawn to America and seeking American ideals in church and state; to Russia and China and the republics of South America. America's prestige and leadership in this world war should pave the way for the larger and

more significant leadership in making this world Christian.

The federated church conserves the essential factors in each church's life and makes possible a real community religious life. In many a community the church has been and is the divisive factor. In place of helping people to work and plan, sacrifice and suffer together for great and noble ideals, it is the one great institution which divides and separates. All week the children of the community go to the public school. They are community children interested in community uplift. When Sunday comes they are divided into little companies, and too often there is a spirit of rivalry which in no way makes for the best either in community life or the Christian life. When such an eminent Christian leader as Dr. Robert F. Horton of London says that the greatest hindrance to the spread of Christianity is the division of Christendom, he is only saying what every one knows. Jesus said it in the long ago. He came to make men love one another. The divisions in the church have a tendency to make men hate each other. How can this divisive spirit which has made possible the 198 denominations in America, be overcome? Some day something better may be devised. Just now the best thing in sight is the federated church, which conserves on the one hand the love for an association and a fellowship, a denominational name, and on the other hand cares for the great missionary interests of the church. Naturally the members of a church come to love it. That love is right and should be conserved. The active, earnest Christian cannot easily go from the cherished associations into a new church and feel at home. The federated church permits him to retain all the fellowships and traditions of the past. Nothing is taken from him. He simply has his vision broadened and enlarged. It is a case of addition and not of subtraction.

Then each church has its great mission boards and its chartered work for human betterment. To leave these mission boards with all their missionaries unsupported would be a calamity. Some day there will be a great gain in the consolidation of many of the mission boards. For the present the federated idea leaves each church free to carry on its missionary work as in the past. Again, there is the enlargement of the work—adding to, rather than taking from. The federated church member has a chance to grow which is not possible in the local denominational church. For this present time the federated church is the best and most hopeful thing in church life. It is the next step in the progressive movement of the hour. In the past few months here and there, all over the land the federated church has come into being. So far as is known it has been a success wherever tried. It is sadly needed in thousands of communities. A few months ago there were few to even dream of a world without war and without the autocratic power of kings; a world without the drink traffic and a world with a large degree of brotherhood. Now all these things are within our reach. May it not be also for Christ's prayer "that they may all be one" to be answered? It will be some time: Why not now? Every federated church helps toward the goal. To this end let every Christian work and pray.

W. H. Hopkins.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

EQUALLING in significance the British Second Interim Report is the concordat on ordination signed by a group of representative Protestant Episcopalians and an equally as representative group of Congregationalists. This is the result of the appeal made some time ago by Dr. Newman Smyth and Prof. Williston Walker to the House of Bishops for joint ordination of Army and Navy chaplains. It is somewhat modeled after the British document referred to, but it does not go as far as the Church of England has gone in other instances, notably in 1610, when, at the instance of James I. and with the concurrence of the Archbishop of Canterbury, the Bishops of London, Ely and Bath consecrated to the bishopric of the Church of Scotland three Scottish prelates without the Presbyterian Church of Scotland's identifying itself with the Episcopal Church of England. These three Scottish prelates were not confirmed nor first ordained as presbyters, but their ordination had to do with the bishopric and they in turn ordained others in the Church of Scotland, and full intercommunion privileges were established between the Church of England and the Church of Scotland—a system that continued until 1638.

But the proposal embodied in the concordat is remarkable from the point of view of both Episcopalians and Congregationalists because both bodies are very loyal to their traditions. Yet in these days when old-time barriers are breaking down it can be considered only as a moderate document. We are nevertheless pleased with it. We have never opposed reordination. In fact we have favored it if thereby it would hasten the unity of the divided Church of Christ. We who have received only non-episcopal ordination can say frankly that we have not been episcopally ordained and at once the question arises as to its desirability; but confirmation as re-

quired by the concordat raises another question, if by confirmation is to be understood an induction into the membership of the church. The position of this magazine is that the Greek Orthodox, Roman Catholic, Anglican and the various Protestant bodies are already parts of the divided church—in fact all who acknowledge Jesus Christ as Lord and Saviour. Now if in this instance confirmation is as has been said an induction into the membership of the church, it raises an awkward question. The equivalent of confirmation is in all churches that do not practice confirmation. The exact status of that equivalent must be found and defined before we can go very far in this. The whole church is in confusion. We must find the way out of the entanglement. If episcopal ordination is to be the unifying factor in bringing these parts into vital coöperation the emphasis must be kept there rather than on other issues. The spirit of the proposals must be highly commended and the whole transaction must be regarded as a definite step toward unity.

The document is as follows:

PROPOSALS FOR AN APPROACH TOWARDS UNITY

The undersigned, members of the Protestant Episcopal Church and of Congregational churches, without any official sanction and purely on our private initiative, have conferred with each other, partly by correspondence and partly by meeting, with a view to discover a method by which a practical approach towards making clear and evident the visible unity of believers in our Lord according to his will, might be made. For there can be no question that such is our Lord's will. The church itself, in the midst of its divisions, bears convincing witness to it. "There is one Body and one Spirit, one Lord, one Faith, one Baptism." There has never been, there can never be, more than one Body or one Baptism. On this we are agreed. There is one fellowship of the Baptized, made one by Grace, and in every case by the self-same grace. And the unity given and symbolized by Baptism is in its very nature visible.

We are agreed that it is our Lord's purpose that believers in Him should be one visible society. Into such a society, which we recognize as the Holy Catholic Church, they are initiated by Baptism; whereby they are admitted to fellowship with Him and with one another. The unity which is essential to His church's effective witness and work in the world must express and maintain this fellowship. It cannot be fully realized without community of worship, faith, and order, including common participation in the Lord's Supper. Such unity would be compatible with a rich diversity in life and worship.

We have not discussed the origin of the episcopate historically or its authority doctrinally; but we agree to acknowledge that the recognized

position of the episcopate in the greater part of Christendom as the normal nucleus of the church's ministry and as the organ of the unity and continuity of the church is such that the members of the episcopal churches ought not to be expected to abandon it in assenting to any basis of reunion.

We also agree to acknowledge that Christian churches not accepting the episcopal order have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reactions from grave abuses in the church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain necessary and permanent types of Christian experience, aspiration and fellowship, and to secure rights of Christian people which had been neglected or denied.

No Christian community is involved in the necessity of disowning its past; but it should bring its own distinctive contribution not only to the common life of the church, but also to its methods of organization. Many customs and institutions which have been developed in separate communities may be preserved within the larger unity. What we desire to see is not grudging concession, but a willing acceptance of the treasures of each for the common enrichment of the united church.

To give full effect to these principles in relation to the churches to which we respectively belong requires some form of corporate union between them. We greatly desire such corporate union. We also are conscious of the difficulties in the way of bringing it about, including the necessity for corporate action, even with complete good will on both sides. In this situation we believe that a practical approach toward eventual union may be made by the establishment of intercommunion in particular instances. It is evident to us that corporate union between bodies whose members have become so related will thereby be facilitated. Mutual understanding and sympathy will strongly reinforce the desire to be united in a common faith and order, and will make clearer how the respective contributions of each community can best be made available to all.

We recognize as a fact, without discussing whether it is based upon sound foundations, that in the episcopal churches an apprehension exists that if episcopally conferred orders were added to the authority which non-episcopal ministers have received from their own communions, such orders might not be received and used in all cases in the sense or with the intention with which they are conferred. Upon this point there ought to be no room for doubt. The sense or intention in which any particular order of the ministry is conferred or accepted is the sense or intention in which it is held in the universal church. In conferring or in accepting such ordination neither the bishop ordaining nor the minister ordained should be understood to impugn thereby the efficacy of the minister's previous ministry.

The like principle applies to the ministration of sacraments. The minister acts not merely as the representative of the particular congregation then present, but in a larger sense he represents the church universal; and his intention and meaning should be our Lord's intention and meaning as delivered to and held by the catholic church. To this end such sacramental matter and form should be used as shall exhibit the intention of the church.

When communion has been established between the ordaining bishop of the Episcopal Church and the ordained minister of another communion, appropriate measures ought to be devised to maintain it by participating in the sacrament of the Lord's Supper and by mutual counsel and coöperation.

We are not unmindful that occasions may arise when it might become necessary to take cognizance of supposed error of faith or of conduct, and suitable provision ought to be made for such cases.

In view of the limitations imposed by the law and practice of the Episcopal Church upon its bishops with regard to ordination, and the necessity of obtaining the approval of the General Convention of the Episcopal Church to the project we have devised, a form of canonical sanction has been prepared which is appended as a schedule to this statement. We who are members of the Episcopal Church are prepared to recommend its enactment. We who are members of Congregational churches regard it as a wise basis upon which in the interests of church unity, and without sacrifice on either side, the supplementary ordination herein contemplated might be accepted.

It is our conviction that such procedure as we here outline is in accordance, as far as it goes, with our Lord's purposes for His church; and our fond hope is that it would contribute to heal the church's divisions. In the mission field it might prove of great value in uniting the work. In small communities it might put an end to the familiar scandal of more churches than the spiritual needs of the people require. In the Army and Navy, chaplains so ordained could minister acceptably to the adherents of Christian bodies who feel compunctions about the regularity of a non-episcopal ministry. In all places an example of a practical approach to Christian unity, with the recognition of diversities in organization and in worship, would be held up before the world. The will to unity would be strengthened, prejudices would be weakened, and the way would become open in the light of experience to bring about a more complete organic unity of Christian churches.

While this plan is the result of conference in which members of only one denomination of non-episcopal churches have taken part, it is comprehensive enough to include in its scope ministers of all other non-episcopal communions; and we earnestly invite their sympathetic consideration and concurrence.

New York, March 12, 1919.

BOYD VINCENT,
Bishop of Southern Ohio

PHILIP M. RHINELANDER,
Bishop of Pennsylvania

WILLIAM H. DAY,
Moderator of Congregational National Council

HUBERT C. HERRING,
Sec. of National Council

WM. CABELL BROWN,
Bishop of Virginia

HUGHELL FOSBROKE,
Dean of the Gen. Theol. Seminary

WILLIAM T. MANNING,
Rector of Trinity Church, New York

RAYMOND CALKINS,
Chairman of Congregational Commission on Unity

ARTHUR F. PRATT,
Sec. of Commission on Unity

WILLIAM E. BARTON,
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HERBERT S. SMITH,
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CHARLES F. CARTER,
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WILLISTON WALKER,
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HOWARD B. ST. GEORGE,
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NEHEMIAH BOYNTON,
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CHARLES L. SLATTERY,
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NEWMAN SMYTH,
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HON. SEC., 54 *Trumbull Street, New Haven, Conn.*

SCHEDULE

FORM OF PROPOSED CANON

§I. In case any minister who has not received episcopal ordination shall desire to be ordained by a bishop of this church to the diaconate and to the priesthood without giving up or denying his membership or his ministry in the communion to which he belongs, the bishop of the diocese or missionary district in which he lives, with the advice and consent of the Standing Committee or the Council of Advice, may confirm and ordain him.

§II. The minister desiring to be so ordained shall satisfy the bishop that he has resided in the United States at least one year; that he has been duly baptized with water in the name of the Trinity; that he holds the historic faith of the church as contained in the Apostles' Creed and the Nicene Creed; that there is no sufficient objection on grounds physical, mental, moral or spiritual; and that the ecclesiastical authority to which he is subject in the communion to which he belongs consents to such ordination.

§ III. At the time of his ordination the person to be ordained shall subscribe and make in the presence of the bishop a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; that in the ministration of Baptism he will unfailingly baptize with water in the name of the Father and of the Son and of the Holy Ghost; and (if he is being ordained to the priesthood) that in the celebration of the Holy Communion he will invariably use the elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the Sacrament, the Lord's Prayer, and (unless one of these creeds has been used in the service immediately preceding the celebration of the Holy Communion) the Apostles' or the Nicene Creed as the symbol of the faith of the Holy Catholic Church; that when thereto invited by the bishop of this church having jurisdiction in the place where he lives, he will (unless unavoidably prevented) meet with such bishop for communion and for counsel and coöperation; and that he will hold himself answerable to the bishop of this church having jurisdiction in the place where he lives, or, if there be no such bishop, to the presiding bishop of this church, in case he be called in question with respect to error of faith or of conduct.

§ IV. In case a person so ordained be charged with error of faith or of conduct he shall have reasonable notice of the charge and reasonable opportunity to be heard, and the procedure shall be similar to the procedure in the case of a clergyman of this church charged with the like offense. The sentence shall always be pronounced by the bishop and shall be such as a clergyman of this church would be liable to. It shall be certified to the ecclesiastical authority to which the defendant is responsible in any other communion. If he shall have been tried before a tribunal of the communion in which he has exercised his ministry, the judgment of such tribunal proceeding in the due exercise of its jurisdiction shall be taken as conclusive evidence of facts thereby adjudged.

§ V. A minister so ordained may officiate in a diocese or missionary district of this church when licensed by the ecclesiastical authority thereof, but he shall not become the rector or a minister of any parish or congregation of this church until he shall have subscribed and made to the Ordinary a declaration in writing whereby he shall solemnly engage to conform to the doctrine, discipline, and worship of this church. Upon his making such declaration and being duly elected rector or minister of a parish or congregation of this church, and complying with the canons of this church and of the diocese or missionary district in that behalf, he shall become for all purposes a minister of this church.

Commenting on the proposals *The Living Church,* Milwaukee, says:

"The most that we can say for the plan is that it is a step toward better things. The transition stage that it introduces is an unsatisfactory stage. The plan is better for the priest-minister than for his people. In our judgment there should be a provision that where the minister thus ordained priest should invite the bishop to confirm in his congregation, the minister assuring himself of the sufficient baptism of the candidates, it should be lawful for the bishop to do so. Probably it would be in any event, but we should like to have some more definite recognition of the fact that there are laity as well as ministers to be considered, and that episcopal ordination is not the only thing lacking in the 'free' churches. So also we feel that the sole reference to confirmation in this plan—found in the final line of the first paragraph of the proposed canon—is too incidental and perhaps too ambiguous for so serious a matter. Perhaps if a real beginning is made, at further conferences between these distinguished groups, or others that may succeed them, the question of the position of the laity with respect to the unity of the church may be discussed and so a second step be taken."

The Churchman, New York, says:

"It is clear that the plan is not too ambitious. It is merely an approach to organic unity. It is based upon the Chicago-Lambeth Quadrilateral. Its proposals contain nothing that ought to frighten those who are apprehensive lest by hasty counsel essentials be surrendered. These gentlemen have not met in any iconoclastic spirit. The episcopate remains under the plan what it has always been, 'the normal nucleus of the church's ministry.' Ordination, the sacraments retain what has been deemed essential to their validity throughout the catholic church. A sufficient discipline guards against lawlessness in the execution of the plan. It is evident as one studies the document that both sides in this plan of reconciliation sacrifice much that is dear both to prejudice and instinct, but neither side is asked to sacrifice anything which ought to do violence to conscience or conviction."

The Southern Churchman, Richmond, Va., says:

"This plan for an approach toward unity follows the line indicated by the Archbishops' committee in England, and by thoughtful men of the Anglican communion elsewhere who, in conference with their separated brethren, have been seeking a solution of this vexed question. But it goes farther than any proposal yet made, as far as we know, in bringing a somewhat vague proposition into definite shape, so that its whole content may be understood and, if approved by the church, may become operative."

The Congregationalist, Boston, says:

"The corollaries of this acceptance of Protestant Episcopal orders without resigning powers already derived from God and from the people would be two: an agreement to 'hold the historic faith of the church as contained in the Apostles' Creed and the Nicene Creed;' and submission to the consulting and judicial authority of the Protestant Episcopal bishop. Many ministers would not object to being called into consultation with the superintendent of the Protestant Episcopal churches in his neighborhood, but the authority of such a superintendent to put on trial a

minister admitted by him to ministry in the universal church according to the Protestant Episcopal conviction of the necessities of such admittance, would be, we fear, a difficult point for the Free Church minister who is ready to yield every possible point for the sake of visible unity in the Body of Christ. It would subject him to a double jurisdiction, that of the courts of his own communion and that of the bishop's court, and this double jurisdiction is expressly taken account of in the proposed canon.

"The advantages of this plan in the eyes of its sponsors are that it would tend toward union on mission fields and to unity in over-churched communities. It would facilitate the work of Army and Navy chaplains. The recognition and coöperation would be a definite witness of the underlying unity of all Christians. And it must be recognized that it is a bold and, from their point of view, a costly step which these Protestant Episcopal brethren are taking. In all its long history the Episcopal Church has never made such concessions as the proposed canon involves."

Prof. Williston Walker, of Yale University and one of the Congregational signers, in answer to several questions from the editor of *The Congregationalist,* says:

"Where men differ on important matters, while agreeing on the greater fundamentals, coöperation can be secured only by some degree of compromise. The Congregationalist is not asked to change his view of the ministry, or to deny the rightfulness of that previously exercised by him or by his ancestors. The Episcopalian yields to him the whole matter of the use of the Prayer Book. Neither side is asked to disclaim its past or repudiate its present convictions; each, however, gives up something, and something important, for the larger good. * * *

"The writer believes the hour one of crisis in the relations of Congregationalists and Episcopalians. What the Episcopal General Convention will do he does not venture to predict. What a High-Church Congregationalism may do he cannot say. But of one thing he is confident. If these proposals are now rejected from either side, American Congregationalism and episcopacy will go increasingly divergent paths for at least a generation to come. If they are accepted there will be increasing coöperation, fellowship and good will. Which of the two he would prefer, the believer in a greater unity of the Body of Christ can answer in but one way."

Some Episcopalians dissent from the proposals. Among these is Bishop Arthur C. A. Hall, of Vermont, who presents what *The Churchman,* New York, calls "the worst" side of the discussion.

He says:

"How some of the signatories reconcile these 'proposals' with the principles for which they have hitherto been supposed to stand, is a puzzle. Doubtless they are actuated by the highest motives; but is the situation so desperate that the historic principles and traditions of the church are to be abandoned for so slight 'an approach toward unity?' Foremost advocates of a world conference to consider and discuss questions of faith and order propose to anticipate the conference and the discussion by a device which will certainly involve fresh questions of both faith and order."

Rev. Arthur W. Jenks, of the General Theological Seminary, New York, says in *The Living Church:*

"Such a canon, or even the recommendation of it, must inevitably postpone indefinitely any *rapprochement* with the Roman and Eastern communions, and after all they are the sections of Christendom with whom intercommunion *must* be regained before the unity which is according to Christ's will is restored."

Rev. Edward L. Roland, rector of St. Bartholomew's church, Chicago, says in the same paper:

"It will start a procession—either to Rome or to nothing religiously—that will certainly be anything but indicative of harmony and unity. It will make the little muss over the amendment to the 19th Canon look like a pink tea party in comparison. * * * It will mean chaos, and if logically worked out it means the end of the church as a part of the historic catholic church.

"There are many who will not stand this. What will be done, it is too soon yet for us to say. But—it may be certainly known, that having been in and worked for the church as a catholic body, we do not propose to be compelled to remain in a Protestant one."

Likewise some Congregationalists dissent. Rev. Dan S. Bradley, writing in *The Congregationalist,* Boston, says:

"For what is the proposal, save a confession on our part that ordination of a minister by the local church, is inferior to ordination by a bishop, and should therefore be 'supplemented' by this preposterous arrangement? Our ministers derive their authority from the body of believers united in a local church. The Episcopal minister derives 'orders' from a man claiming, like the Kaiser, divine right, in this instance, to ordain, and called a bishop. What is that but ecclesiastical autocracy? What have we free churches to do with it? Did not our fathers reject it generations ago? What fleshpots of Egypt can be so alluring to Pilgrims about to celebrate the Tercentenary of our freedom?"

Rev. William E. Barton, minister of the First Congregational church of Oak Park, Chicago, and one of the signers, writing in the same paper, says:

"It does not imply, as I understand it, that we would welcome reordination, but that we would welcome any overture from our Episcopal brethren that would show their inclination to find common ground with us. I am glad to join in representing to them that we shall be profoundly interested in any movement that they may undertake which shows a genuine desire for Christian fellowship with us.

"If anybody has any apostolic succession, we have it. We ordain with distinct intent that every minister shall be, what every minister was in the Apostolic church, both a presbyter and a bishop. However much I may have to learn or acquire from men who in other communions are supposed to rank above me, as a Congregational minister I call no man master. I do not know of any grace which the bishop of the First Church of Rome could impart by virtue of his office to the bishop of the First

Church of Oak Park which the bishop of the First Church of Oak Park could not with equal validity impart to the bishop of the First Church of Rome.''

Rev. Watler O. Hart, King's Mountain, N. C., says in the same paper:

''Statistics of the religious organizations of the United States show that the Episcopalians are less than one-twenty-fifth of the Protestants—a mere pigmy sect compared with the total number. They are noted for their 'historic' assertion that to their sect alone, of all the Protestant host, has been entrusted the authority, from Jesus Christ through the Apostles, to ordain the official leaders of the churches.

''They look down from their high platform upon the ministers of all the other sects as illegitimately ordained. That article shows that these ministers will not be allowed upon the Episcopal platform with any semblance of equality, unless reordained by an Episcopal bishop.

''Can it be possible that our God, who promises in His word that all who will repent of their sins and accept the salvation Jesus provided for them shall be His children, joint heirs with Jesus Christ, has conferred that sole authority upon this little sect, and holds all the rest of us as bastards? Or have they become so puffed up that they cannot associate with such a rabble as we until we have passed through their rite of purification?

''I hold that the Congregational ordination is every whit as valid, and fully equal to that of any Episcopal bishop.''

Others are pronounced in its favor. Bishop Edwin S. Lines, of the diocese of Newark, says in *The Churchman:*

''The proposed canon concerning the ordination of ministers of other communions than our own gives me great satisfaction. It appears to me a very reasonable proposition, marking a much needed advance from discussion to action. It is my sincere hope that the course proposed may commend itself to our own church and may have favorable consideration by other Christian brethren. The demand for action looking to church unity is very persistent and it is a great satisfaction to see the names attached to the fine statement which accompanies the proposed canon.''

Rev. Alexander Mann, rector Trinity church, Boston, says in the same paper:

''I thank God for the grace and virtue which our brothers of the Congregational communion have shown in making this proposal. It is a noble manifestation of the spirit of Christ. I hail it also as the first practical step toward corporate reunion, and in this great matter of church unity, as in many others, I have a strong faith in the old maxim, *solvitur ambulando.*

''Moreover it is a step which, it seems to me, can be taken with honor. There is no compromise, no equivocation about it. On the side of our Congregational brothers it recognizes simply the fact of episcopacy as the normal and regular source of ministerial order for the greater part of the Christian church during by far the longer period of its history. And it recognizes further that if there is to be a corporate reunion it must rest upon the basis of the historic ministry.

"But this recognition of the historic episcopate carries with it no acceptance of any special theory of its origin or of its exclusive validity. On the contrary the proposal recognizes frankly and gladly the validity of other Christian ministries, and in so doing it is simply true to the facts of Christian experience, to the abundant fruits of the spirit of Christ which are evident in the life of those communions whose ministry is non-episcopal.

"And on the side of our own communion it makes it clear, that, with the matter and form of the two great Sacraments safeguarded, we recognize that in the reunited church of the future there will and should be wide diversity of liturgical use and ecclesiastical discipline, that into that great church the various Christian communions will bring their honor and glory, their tried and approved customs and usages."

Rev. William T. Manning, rector of Trinity church, New York, speaking of the plan in an address at the New York Church Club says:

"There *is* risk involved in this plan. But the danger of taking this risk is not so great as the danger of doing nothing."

While the Episcopalians and Congregationalists on the American side of the Atlantic have been seeking to find a coöperative basis the Church of England and the Wesleyans on the European side of the Atlantic have been in a similar quest. In his Kingsway Hall address the Bishop of London, without any apology for his appearance in a Nonconformist pulpit, says, according to *The Christian Work,* New York:

"My suggestion is this, that after a certain date—we will call it, so as to show that we are not too dilatory, but it cannot be by that date, January 1, 1920—all ordinations should be carried out in both churches as to satisfy the members of both churches. You see the point is this—to arrive at a point after which schism shall cease. If you can get, first of all, a date after which all ordinations will be considered valid by both bodies, however long it takes, you have arrived at a point at which eventually, automatically, the division between the two bodies will cease. There would be no difficulty whatever from our point of view, because we have always had presbyters to share with the bishop the responsibility of ordination. This seemed to be a surprise to some Wesleyans to whom I happened to speak about it. Many knew it, of course, but others did not. In St. Paul's Cathedral at an ordination I always have as many presbyters or priests as there are in the cathedral to lay their hands with me on an ordination candidate. Therefore it would be nothing to us, because it is our practice. You would have to make this change, of course, in your ordinations—that with your presbyters there should be a bishop. You would have to think over that, but there is nothing whatever in such a concession to upset any of your ideas. I am certain that it would not have upset Wesley at all. Therefore that is the first point—that there shall be, after a certain date, such ordinations in both bodies as will satisfy the ideas—the scruples, if you like—of the members of both bodies. Then the Wes-

leyan Church in the reunited church shall be conserved as an order, or society, or connection as it is. To take an illustration—though I hope not, perhaps, an exact illustration—to a certain extent just as the Jesuit Order is a part of and is conserved as an order in the Church of Rome, so the Methodist Church would continue its class meetings and continue its conferences. Mind you, we have always got to look out for the enemy who will represent us. What the enemy will say is that the Methodist Church is going to be absorbed into the Church of England; but that is not at all what it is. The Methodist body retains its connection and its order in the reunited church, which is a very different story, and it goes on with its habits and its practices undisturbed. With regard to Wesleyan presidents and superintendents it is suggested that, say, six, or as many more as it is thought advisable, shall be ordained bishops of the society in connection with the society and as part of it *per saltum*, as was proposed in the last Lambeth Conference with regard to the Presbyterian ministers in Scotland. The object of this is partly to draw the two bodies together, and partly that it may be found far easier for Wesleyan ministers who wish, in the manner I am about to describe, voluntarily and at once, to be ordained. They might prefer to be ordained by their Wesleyan bishops rather than by bishops of the Church of England."

Writing on the proposals of the Bishop of London, Canon Lacey says in *The Guardian*, London, England:

"Dr. Littledale thought that Dissenting ministers might without offence be invited to receive something additional to what they believed themselves to have. If he rightly divined their standpoint, they might be willing to accept such an invitation. But it is not so; they claim complete equality as they stand. What can we say? Can we meet their claim with a blunt denial? Can we assert positively that certain things—episcopal ordination, for example—are absolutely essential for the making of a minister of Christ, a Christian priest? I doubt it. There are obscure matters in the history of the church which make it difficult to be positive. I will not go into them, but will only indicate the unexplored privilege of confessors in the third century. What was not necessary then cannot be essential now."

Writing in the same paper, Rev. W. Y. Fullerton, secretary of the Baptist Missionary Society, says:

"There is statesmanship in the bishop's proposals, but his utterance is another indication of the impossibility of a privileged person understanding those unprivileged. He says, 'I do not know what my language would be if some Roman Catholic told me that I had to be reordained;' and yet quite calmly towards the end of his address, speaking of Wesleyan ministers, he says, 'A great many * * * would rejoice in the opportunity of being ordained.' Does the bishop, then, believe that they are not made of the same fibre as himself? I think they also would employ language; certainly I should. Here the bishop and I agree. This is the crux of the position. And even if the Wesleyan ministers would not rush to be ordained the difficulty is only evaded by the suggestion that some of the superintendent Wesleyan ministers should be ordained bishops of the society, which is, with a large measure of liberty, to be incorporated with the Church of England. Who is to ordain these bishops? Of course, the bishop of London has no misgiving on that point. But will Wesleyan superintendents admit that they need the hands of an Anglican bishop

to be placed upon them before they can exercise episcopal functions? What if it were proposed that six Anglican bishops should first join the Wesleyan Church to bring over such grace of orders as they possess?''

No finer word has been said in all this controversy than the following brief sentence by Rev. A. E. Whitham in *The Methodist Recorder,* London:

''May I call back to this word 'Fellowship,' to remind us that it is not machinery, but the mind of Christ that is going to change the world, and the method is by Fellowship.''

Rev. C. W. Andrews has this word in the same paper:

''The Bishop of London tells us frankly that what he is aiming at is a scheme which 'will satisfy the ideas and scruples of both sides.' But I fear he does not understand, as it is natural he should not, the 'scruples' of the side that is not his. The whole conception of the necessity of the 'historic episcopate' seems to some of us quite wrong. We could not conscientiously be parties to any compromise that would be based on the assumption that there must be a member of a certain supposed succession to make entrance into the church, or entrance into the ministry, or the administration of sacraments, valid. Are our brethren of the Church of England prepared to believe that, after all, they may be wrong? Are they prepared for a bigger sacrifice than any that has yet been suggested? Unfortunately it is hard for us to ask this, because it looks to ourselves as if all the sacrifice is on one side. We are ready to-day, without more ado, to say to all ministers of Christ, Come and preach, come and break the bread for us. Is it possible for the Anglicans to look in that direction? Is union worth so much in their eyes that they would join in a league of churches, where all the duly-ordained ministers of the whole league should be heartily and without reservation, so far as spiritualities are concerned, fully acknowledged by all?''

In a conference in Australia, according to *The Christian Century,* Chicago, plans were entered into for the union of five bodies as follows:

''There was held recently in Adelaide, Australia, a conference between representatives of the Anglican, Baptist, Presbyterian, Methodist and Disciple churches, on the subject of union. It was voted unanimously that the historic episcopate should be effectively preserved, though resuming its historical form in the method of election and in the nature of its authority. It was stated in this connection that a recognition of the historic episcopate did not involve any doctrine as to its character. It was voted that there still remained important differences on three matters: (1) As regards the nature of this visible society, how far it involves uniformity or allows variety in polity, creed, and worship. (2) As regards sacraments, conditions, objective, and subjective, in their ministration and reception on which their validity depends. (3) As regards the ministry, whether it derives authority through episcopal or presbyterial succession or through community believers, or by combination. These further inquiries should be directed to examining implications in the matter agreed, and to the possibility of lessening or removing differences by explanation.''

According to *The Challenge,* London, a group of chaplains and Y. M. C. A. workers have sent forth the following letter in the interest of Christian unity:

"The undersigned chaplains and Y. M. C. A. workers of different denominations met in conference for three days, from March 12th to March 14th, 1919, at the Chaplains' School in the B. E. F., France, and after discussion agreed unanimously to the following statement, which they resolved to submit to the authorities of their respective churches and to communicate to the public press:

"1. That in our opinion, in regard to all matters affecting the social and moral welfare of the people, there is urgent need for such united action regularly taken by all Christian churches in Great Britain as will give a weight and effectiveness to the expression of the common conscience which it has not yet attained, and will show the reality of the fellowship already existing between us.

"2. That in our opinion great and mutual benefits would result from the holding of joint conferences, conventions and retreats, by members of our several churches, as a regular and normal part of the life of those churches.

"3. That we desire to see the clergy and ministers of our several churches attending as an act of Christian courtesy each others' induction services.

"4. That as God the Holy Spirit has endowed the various churches with prophetic gifts in varying degrees, interchange of pulpits (under the due authority of the churches concerned) would contribute to the development of Christian fellowship and the spiritual enrichment of the whole body. We propose therefore to express to our church authorities at home the hope that they will give the fullest opportunities for the widespread discussion of the question by clergy and congregations, and will sanction the practice in all cases where they are now satisfied that it is mutually desired.

"5. The great longing that is in all our hearts for closer unity has led us to anxious consideration of the question as to the place which in our united opinion intercommunion should take in the approach thereto. To many of us, though not to all, it has seemed that such an approach should begin with intercommunion at least on such occasions as joint conferences and retreats, where the spirit of fellowship already existing is deepest and truest. But we recognize that there are many difficulties surrounding the question in the minds of some of ourselves, and still more in the minds of others; and we wish to place on record our earnest desire that a fuller exploration of the proposal may now be undertaken by the joint committees at the present time preparing for the proposed World Conference on Faith and Order.

"John M. Simms, Principal Chaplain; Llewellyn H. Gwynne, Bp. Deputy Chaplain General; Harry W. Blackburne, Assistant Chaplain General, Church of England; D. F. Carey, Assistant Chaplain General, Church of England; B. K. Cunningham, C.F., Church of England; R. E. Jones, C.F., Baptist; A. B. Macaulay, Y.M.C.A., United Free Church of Scotland; A. M. MacLean, Assistant Principal Chaplain, Church of Scotland; J. V. Macmillan, C.F., Church of England; J. M. MacNaughton, C.F., United Free Church of Scotland; T. H. Masters, Assistant Chaplain General, Church of England; Wilfred J. Moulton, C.F., Wesleyan; T. Rees, C.F., Church of England; T. Wilkinson Riddle, Religious Work Secretary, Y.M.C.A. Baptist; Geo. Standing, Assistant Principal Chaplain, Primitive Methodist; Edward K. Talbot, C.F., Church of England; Neville S. Talbot, Assistant Chaplain General, Church of England; J. W. Woodhouse, C.F., Church of England"

Federation is being talked of all over the world. Professor Carnegie Simpson, of Westminster College, England, has this to say in *The Quarterly Register,* Edinburgh:

"Its dominant idea is what I like to describe as the better mobilization of the evangelical forces of England in the service of the kingdom of God. The crying need of this is apparent all over the country—most of all in country areas. The waste, the want of unity, the weakness there are indisputable. Something must be done. What is suggested is a Federal Council, composed of duly authorized delegates from the Evangelical Free churches, which shall, in the first place, survey and advise, and shall further have executive functions if and so far as the denominations concerned consent. That is what federation is. There are in our church, I gather, two comments on it.

"One is that it does not amount to much. This is perfectly true. The scheme does not aim at what is grandiose or impressive. Its sole aim is to do something—the immediate thing—to serve the religious interests of the kingdom of God. Yet it is more than it seems. To get into the churches' mind this seeking first the kingdom, and not first the denomination, would be an immense gain; and it would lead, under God's blessing, to more and more. The question is not whether it is great, but whether it is right: not whether it is an ideal, but whether it is one step in duty.

"The other comment is that it is not apparent what good it will do us as Presbyterians. I answer frankly, perhaps none. We do not need central organization, and our congregations are mainly in towns. But are we so poor and individualistic as to think only of what good we can get from a proposal such as this? Surely the great thing is what good English evangelical Christianity can get; and if we can help in this—give something to it even if we get little—we must not coldly or selfishly turn away. And we shall get this—that we shall be lifted into a larger current of religious and national service, which is one thing which our small church needs. I appeal to the church to look at this matter in a worthy and in a catholic spirit."

In emphasizing some immediate possibilities *The Christian Commonwealth,* London, says:

"Let the Act of Uniformity be repealed. Even though it be a 'dead letter,' its retention on the statute-book is an irritating anachronism, never less defensible than at the present time. Its expunging would be a uniquely impressive token that the nation formally repudiates sectarian preference or intolerance."

Rev. J. H. Shakespeare, one of the Baptist leaders in England, speaking at the last Kingsway Hall Conference, London, is reported by *The Christian Commonwealth,* London, as follows:

"Mr. Shakespeare proceeded to define the two conditions of this educative process, the first being that union must be on the basis of episcopacy. He said, 'I regard it as a simple waste of time to give any thought to it on

any other basis. But I mean an episcopacy that shall not be prelatical, monarchical, and subject to political appointment, but reformed and consistent with the convictions of all believers.' The Second Interim Report of the Commission laid it down that the acceptance of episcopacy did not carry with it the acceptance of any one interpretation of the term. 'We are thinking not of absorption, but syncretism, not surrender but reconciliation. I want it to be in harmony with the rights of single congregations. I do not consider identity of opinion a proper basis for church fellowship.' ''

The same paper has this to say regarding Dr. John Clifford's position:

''In an interview on the subject of Christian union published in the *Daily News* on Thursday, Dr. Clifford pronounces strongly in favour of coöperation, but expresses the opinion that organic union between the Church of England and the Baptists is impossible. He explains the eagerness for reunion by reference to the war, which 'has laid bare the imperfections of the churches, demonstrated their inadequacy in present conditions for their work, and led not a few to the conclusion that our disunion is one of the causes of our comparative inefficiency.' But he discriminates between communion and incorporation. 'Coöperation,' he says, 'is absolutely necessary for advance. * * * To the first (communion) there ought to be no limit; but as soon as you touch the second, vital principles claim to be considered. As to ecclesiastical unity, I frankly say that whilst eager to secure it, I count fidelity to conviction of higher value than unity, and loyalty to the principles on which the New Testament Church is built—principles whose worth history vindicates—of immeasurably more importance than similarity of form and identity of policy.'

''As regards relations with the Anglican Church, Dr. Clifford points out that Baptists could never accept that church's doctrine of baptismal regeneration, or subscribe to their conception of God in the second of the Thirty-Nine Articles, or endorse portions of the great creeds, or surrender the government of the church to a prelatic hiearchy. Therefore, there is not the slightest probability of union in this case. The doctor quotes leading churchmen in this sense.

'' 'Rev. Wm. Temple says it is not to be expected that the Free churches will unite with the state established church, and the Bishop of Exeter says, in effect, that if the bans of marriage were proclaimed between the Free and the State churches an exodus would at once take place of the High Church party and the very attempt would issue, not in unity, but in more and more division. Hence, I agree with Lord Gascoyne Cecil when he says that those who advocate such a policy have not really made themselves conversant with the teaching and practices of those with whom they propose to unite. With this judgment, the majority of Anglicans agree.' 'But,' he adds, 'we can work together. We do work together. And the war has changed men's minds on so many subjects, banished so many ancient prejudices, exposed so many errors, and cleared the sky for so many new visions, that it is possible that Christian men may have courage enough to venture on the great surrenders that are necessary in order to realize the ideal Christian society of the New Testament in modern life in greater fruitfulness than at any prior time.' ''

The Kingsway Hall addresses have attracted much attention. The emphasis on the revival in the Eastern churches opens up one of the most interesting develop-

ments to be looked for as well as its revival making a distinct contribution to Christian unity. Dr. Percy Dearmer was the speaker. He says:

"In the early days of Christianity there were five patriarchates, with their centres at Antioch, Alexandria, Jerusalem, Rome and Constantinople. Excepting that at Rome, all of them were submerged by the Islamic invasion. The result was that the balance of Christendom was shifted from East to West, and Vaticanism grew up as the dominant influence. The war, however, has freed the ancient churches after a thousand years of martyrdom. When we have realized the significance of this period of faithful suffering, our attitude of disdain and neglect of our Eastern brethren must pass away. Such churches cannot but have a great future. They are autonomous and distinct from one another, and must be dealt with accordingly. * * *

"It was the Balkan churches that defended our civilization by standing in the way of Asiatic invasion. We are as we are because they defended us five centuries ago. When the Balkan nations ceased to exist as such, they still continued to exist as churches. The churches are therefore the very life of the people, and one of the great evidences for Christianity is the way it kept these nations strong and brave and clever and sweet during their long bondage. These Balkan churches, though autonomous, are in communion with one another—a true example of that federation through which we are going to find unity—and the first reunion will be between ourselves and them. This will be facilitated by our political interest in the Balkan States, and our connection will help in liberating and modernizing these churches.

"Of the newly-enfranchised nations, the Poles, the Croats, the Jugo-Slavs, and the Czecho-Slovaks are Roman Catholic. But the Croats and Jugo-Slavs are to be reunited to Serbia, and probably the result will be that the influence of the Eastern Church will neutralize the influence of Rome. The mainstay of Vaticanism before the war was the Dual Monarchy, but that empire is now broken up, and Hungary has become anti-clerical. So the great upholder of Vatican power is gone, and this means an enormous strengthening of the hope of universal reunion."

Dr. W. E. Orchard delivered one of the addresses at the Kingsway Hall Conference in which *The Christian Commonwealth,* London, reported as follows:

"Dr. Orchard, who spoke on Sunday, was not hampered by devoting himself to one special case. He had to deal with the obstacles to Christian union, and began, discouragingly enough, by describing them as numerous and, humanly speaking, insuperable. The chief was the general unconcern of Christian people on the matter. Some even seemed to forget there were other churches besides their own. If anything were to be done, they must get a sense of the extreme urgency of the question into the laity. For it was an extremely urgent question. 'Because of our divisions we are losing the guidance of the mind of Christ. He will not and cannot trust a divided church.' The second hindrance was almost equally insurmountable. It consisted of those amiable people who proposed to ignore the obstacles. Then there were the extremists. Firstly, those who immersed themselves in questions of machinery, and overlooked the fact that till all men were of one spirit these arrangements would lead nowhere; secondly, those who said, if we only had the right spirit, we

should be all right. 'One spirit and one body,' declared Dr. Orchard, 'we must have both.' These were the general obstacles arising from the state of mind of the average Christian.

"Coming to the concrete difficulties, Dr. Orchard put first the exclusiveness and intransigeance of the Church of Rome. Now, he said, it was very easy to leave Rome out, and there were some who would like to unite in order to keep her out. But it would be as fatal to have a league of churches with Rome out as to have a League of Nations with Germany out. It was significant that this pronouncement was loudly applauded. Rome, however, proceeded the doctor, could not abate her claims without committing ecclesiastical suicide. But if her claims were differently stated her whole scheme of government could be differently administered. You must prove that the church could remain Catholic and still be perfectly free. Until you prove that you cannot expect her to change.

"On the differences between the episcopal and non-episcopal ideas Dr. Orchard said the report of the committee on Faith and Order showed that the Church of England would never give up episcopacy, but he had great hopes it would be possible to reinterpret episcopacy. But on the theory that outside the apostolic succession the highest grace did not flow, they would never have an understanding. If, on the other hand, a bishop was a representative of the whole church he could not conceive how anyone could refuse to be recognized by him. I don't want to be a Nonconformist. I want to be a minister of Jesus Christ, and to be recognized by the whole church. By all means let us have the laying on of hands by the bishop, but by laymen as well. I should like to see a servant girl and a bus driver come out of the congregation and lay on hands as well.' "

A semi-official statement, appearing in many papers, has been sent out from Rome as to the position of the Roman Catholic Church on Christian reunion. We wish that it had in it some of the love and humility that characterized the New Testament utterances. The statement is as follows:

"The Holy See has decided not to participate in the Pan-Christian Congress which it is proposed to hold shortly, as the Roman Catholic Church, considering her dogmatic character, cannot join on an equal footing with the other churches. The feeling at the Vatican is that all other Christian denominations have seceded from the Church of Rome, which descends directly from Christ. Therefore Rome cannot go to them; it is for them to return to her bosom. The pope is ready to receive the representatives of the dissenting churches with open arms, since the Roman Church has always longed for the unification of all Christian religions. Pope Leo XIII was deeply interested in this question and has written two famous encyclicals on the subject of the unification of the Christian churches."

Recently the Bishop of Bristol, England, has had a larger correspondence than usual because he invited the Rev. Dr. Arnold Thomas, a Nonconformist, to take part in a public service in his cathedral, thirty-three Anglican

clergymen sending protests and more than a hundred Anglican clergymen favoring it. At a recent convocation in the Upper House the whole matter of Nonconformists taking part in Anglican services passed under review. *The Western Daily News,* Bristol, gives an account of the meeting. Of the bishop's address it says:

"The first point that emerged was that Christianity was on trial.

"Lament had been made at the small influence which Christianity appeared to have had on the social and international affairs of life. What the causes were might be disputed. There might be some lack of early Christian enthusiasm in some directions to-day, and it might be that there had been in the past a lack of interest in social concerns on the part of the church. It might be that stress had been laid on non-essentials, and that there had been lack of stress on those vital living essentials which touched national life. Those might be some of the causes which had contributed to the feebleness of the influence of Christianity; but all his correspondents agreed that the greatest hindrance lay in the divisions amongst Christians, particularly in the way in which those divisions became more marked and controversy became acrimonious and acute. What was the ordinary man's attitude towards the particular aspect which they were considering? He saw men of all denominations apparently proclaiming the same Christ, laying stress on the same essentials and exhibiting the same characteristics of faith and hope and love; and then he saw a refusal on the part of some, who were apparently proclaiming the same message, to associate with the others in common worship and common prayer. Such a man could understand that there might be different methods of organization and different approaches to the same truth, but what he could not understand and what put him off from a more whole-hearted acceptance of the truth of Christianity was the strange antagonism, which seemed to exist between the preachers of the same Gospel when any attempt was made to associate on the common ground of approach to a common Father. He thought that there was nothing that was weakening the influence of the church to-day in the world at large more than that misunderstanding on the part of the ordinary man, who, perhaps, did not announce himself as a member of this or that community, but who by his life and influence demonstrated that he was really a Christian at heart.

"The second point that emerged from the correspondence was that there seemed to be a usurpation by institutional religion of the place which really belonged to the essentials and the ideals which that institutional religion stood for. The historic policy which had marked the Catholic Church and the effectiveness of its institution represented perhaps, the truest form of church government, but he was conscious—and he was not alone in his view—that in the life of the Church of England to-day, polity as distinguished from faith had taken a place of importance which was wholly disproportionate. Let them consider for a moment the way in which they had approached the subject. Very able and very temperate speakers had laid stress primarily upon tradition. Stress had been laid upon the canons of the church which, as the House had been reminded, represented a period, whose environment and whose thought were concentrated on uniformity rather than upon unity.

"The bishop of Oxford here said that he thought that he had not laid special stress on that. He had said that he thought that legality was nonexistent.

"The bishop of Bristol replied that he hoped that he had not misunderstood any of the speakers, but he could not help feeling that very little had been said upon the principles which were to be discovered in the Gospels, and upon the essentials which bound churchmen far closer than many, perhaps, realized, to those who were separated in regard to ecclesiastical polity, and very little said on the attitude and relationship of individual souls to our Lord. He had no desire to debate controversial matters, but the fact was that at the real bottom of the opposition to the proposals now before the House was a fear lest they should compromise their side of ecclesiastical polity.

"The third point that was emphasized was the unreality of much that was being said to-day about unity. However willing they might be to make experiments, the '*ecclesia Anglicana semper pavida*' was surely, to some extent at any rate, justified. On more than one occasion when he had expressed a desire for fellowship and union, friendly Noncomformists had said, 'What is the immediate step that you are prepared to take?' 'It is not a question of what you are looking forward to ten or twenty years hence or after we are all dead and buried, but of what you are ready to do here and now to prove convincingly that you are really moving in the direction in which you profess that you desire to go.' It seemed to him that the proposal that was being considered did not trench upon any theory of the Christian ministry, and that they were singularly lagging behind some of the other churches of their own communion on the question of unity. The American canon quoted by the bishop of Gloucester allowed under certain conditions just what the resolution asked for. He was speaking to a colonial bishop that morning who had assured him that in his church there was practically no difficulty, under sanction by the bishop, in carrying out some of the elements of the proposals. He was certain from conversation with many earnest Nonconformist ministers that the resolution would be welcomed as an evidence of genuineness, and surely the occasion demanded it."

One of the most significant movements for Christian unity in recent times is "The Interchurch World Movement of North America." Of it *The Congregationalist*, Boston, says:

"We do not hesitate to characterize this movement as the most remarkable proposition which has ever come before our churches. Its immediate objective is the combination of the promotive efforts of all missionary Boards, home and foreign, of all the evangelical Protestant denominations. It is proposed that they shall present common front and a common appeal * * * The bearings of this movement upon church unity must be obvious to all who consider what is involved. A united budget means that denominational rivalry and overlapping are to be eliminated, that while we are to assume our special responsibilities as divisions of the church all will be done under a common understanding and for a common purpose. Such a getting together we have not dared to hope for in the near future, yet it appears to be within our grasp. It certainly strikes at the heart of the problem—the actual doing of our work together. * * * While the ecclesiastical bodies are discussing unity and appointing committees to study the problems involved, the Mission Boards are achieving unity by engaging the different churches in the common task of world conquest. We learn that the entire first session of a recent meeting of the General Committee was spent in intercessory prayer and that the atmos-

phere of the two days' consultation from beginning to end was that of quiet exultation over the manifest presence and leadership of God.''

Organic union is receiving such attention in China that already a plan is under way for the union of three groups of churches. *The Congregationalist,* Boston, says:

''This year 1919 marks a notable step forward in church union, through the action of representatives of the Presbyterian, London Mission and American Board churches in China at a delegated conference held in Nanking in January, favoring an organic union of the churches founded through the work of these three missionary bodies. This action will require the sanction of the several missions and mission boards, but it seems altogether probable that such approval will be secured and that the union is to become an accomplished fact. It is not a sudden proposal or the result of an enthusiastic conference and some fervid appeals. The trend has been for long and increasingly in this direction. It is congenial to the Chinese mind, and in harmony with the broadening spirit and the more comprehensive plans of the missionary movement. In the face of habit, tradition, prejudice and intrenched religions the Christian movement in China as in all Oriental lands finds need that its forces get together. What the Allies in the late war discovered as to the need of united policy and direction, is not unlike what the branches of the Christian church in mission lands are discovering; it comes to seem both wasteful and wicked to keep up divisions that for the people thus divided are mostly artificial and puzzling. Loyalty to their mission and their missionaries may make them strict denominationalists and competing. Naturally, however, as fellow-Christians, they tend to flock together. A similar movement toward organic unity is noted in India, under the leadership of the South India United Church, already so successful an accomplishment in part that it points the way and emphasizes the appeal for a yet broader and more inclusive combination.''

In *The Christian Century,* Chicago, the Rev. Charles W. Dean, Denver, Colorado, presents the recommendation made by the Colorado Home Mission Council for a league of churches in that state as follows:

''One of the interesting problems that religious workers must face today is the so-called community church. Sometimes it is a union church, at other times it is a federated church, and at still others it is a denominational church attempting to do a whole community work, or a community church under denominational control. All of these have been commendable efforts to find a solution for an aggravating problem. But all of these have failed to do what some have so fondly hoped they would.

The Colorado Home Missions Council has made the following unanimous recommendation to the religious organizations in our state:

I. That a corporation be formed under the laws of the state to be called 'The League of Churches of Colorado.'

II. That the membership in this league shall consist of one delegate for all churches having less than ten thousand members in the state, two delegates for those having between ten and twenty thousand, and three

delegates for any church having more than twenty thousand members in the state. Delegates to be chosen by the regularly constituted state body in each communion upon their adoption of this suggested plan of organization.

III. That the purpose of this league shall be:

1. To assume fostering care over the organized religious life of any community within the state of Colorado which shall, by a vote of two-thirds of its church membership, express a desire of a larger church programme and request such a relationship.

2. It may organize non-denominational churches in any community within the state, not being served at the time by an effective church organization.

3. In all local church organizations fostered by the league the requirements for church membership shall be determined by the local church.

IV. The officers of the league shall be president, vice-president, secretary and treasurer, chosen by the delegate membership of the league. Also not less than six, nor more than ten, directors chosen by the delegates, who shall meet on the first Monday of each month, and who may employ a superintendent who shall give personal supervision to the work of the churches, under the direction of this league.

V. The local community church shall be required by the league to make regular offerings for missions and other designated agencies for the extension of the work of the kingdom of Jesus Christ. Funds are to be appropriated by the board of directors, to such Home and Foreign Mission projects as may be selected by them, and included in the budget for each calendar year.

The proposed plan of this league may be new, but it seems to be needed. It may be heresy, but it might be made helpful. The Home Missions Council has sought to have a part in its promotion as a plan, but it does not seek to have even a delegate in the league if it is created by the churches. Some church may reject this or any other plan for the unity of the religious life of the community, and sit in solemn state, while the community goes into a godless decay.

A divided church has failed to function serviceably in the reconstruction program for the rural life. The community church has been a failure thus far because of its uncertain tenure of life, and the inadequacy of its program. A united church seems to be the supreme requirement of this hour."

There are a number of leagues of prayer for Christian unity. The following "call," which is the introductory word to the constitution of the League of Prayer for the Reunion of the Christian Churches is interesting. This league is Roman Catholic in origin, having been founded in Italy about five years ago. The secretary is the Rev. Alessandro Favèro, Vistrorio Canavese Torina, Italy. "The call" is as follows:

"Many sure signs make us believe that the day is not far distant in which all divisions among Christians will cease. It is being hastened by the progress of science and of conscience, by the attainment of many civil liberties, the destruction of many barriers, the clear comprehension of

the fruits which are produced by division, fruits of evil, yet also of the good which God always draws from evil.

And, besides, a most powerful argument for us who believe, we have the prophetic promise and the word of our Redeemer, waiting their fulfilment.

Indeed very many souls, perhaps the best, in the most distant places, are fixing their eyes on the future and asking with sad longing, when?

Will it be when the different races and nations, free from prejudices, from the indifference which is coldness and disdain of each other, from the ancient foolish grudges, climb the holy mountain, on which rises the temple not made with hands, and, one in heart, in divers tongues, pray to the one Father, moved by one and the same spirit?

And already the torrent of destructive doctrines, the ruin of many faiths and traditions which is reflected in private and public manners, as well as the manifest failure of the science which claims to reconstruct by itself without any help the spiritual world; all this makes serious and watchful souls thoughtful, so that many, even outside of the churches, are looking for a revived and harmonious Christianity as the only guarantee of family and social restoration, in which the new and the old worlds, heaven and earth, will complete each other in harmony. For us that day would mark the beginning of a new era, would foretell the triumph of the Spirit, the coming of the kingdom of God.

We know the difficulties, the ignorances, the egotism, which encumber the road. And we feel strongly the presumption of wishing to mark out, or even to foresee, the ways of God in the future.

But it is certain that the great, deep longing for Christian union is a beautiful and good thing, that the best thing is to develop that longing in ourselves and in others through prayer.

And so we invite you, Christian brothers scattered through the world, to unite with us in the pure and harmonious plan of prayer, unanimous, simultaneous, common, which shall raise us up to Him who, alone, knows and can show us the ways of peace in unity."

Canada has for more than a decade presented a most interesting study in Christian union. *The Congregationalist,* Boston, says:

"For fifteen years the Dominion has been the home of the greatest movement ever undertaken for the organic union of large denominations, utterly different in history, tradition and doctrinal foundation. Proposals made by the Methodist General Conference in 1902 were readily acted upon by the Presbyterians and Congregationalists, and the movement gained headway so rapidly that by 1906 it was confidently predicted that within three years the proposed united church would be an accomplished fact. Such an estimate was unduly optimistic, but the differences that had seemed insuperable barriers to union were so quickly overcome that the greatest optimism seemed justified. It may be said, too, that the movement has progressed with unabated force, and has had no anti-climax. How then does it come that a project so auspiciously begun and continued has so seriously disappointed the hopes of speedy consummation? The answer is to be found in the fact that even when the sentiment is favorable it takes more time than is at first realized to create the new mechanism for union. And a more serious factor in delay has been the opposition of a strong minority in the Presbyterian Church of Canada.

From the first the Methodists were almost solidly for the proposed union, and among the Congregationalists little opposition was to be found. A few were thoroughly in sympathy with any movement tending to the breaking down of sectarianism, both in form and in spirit, and recognized that this was the greatest thing along that line Canada had ever experienced. They favored coöperation, and some form of affiliation, with the proposed united body, but believed that the accomplishment of union would still leave a useful field and purpose for the few ministers and churches who felt called to some further independent work not devoid of catholic sympathies. The opposition in the Presbyterian body, however, was thoroughly denominational and reactionary. It represented approximately twenty-five per cent., and while some who at first were apathetic, or opposed to union, gradually fell in line with the majority in their own denomination, and with the favorable sentiment in the country as a whole, the recalcitrant element seemed to gain in bitterness, and in the determination to prevent the union, as the day of final decision came nearer."

On the twenty-fifth anniversary of his consecration, the Rt. Rev. A. C. A. Hall, bishop of Vermont, sent forth an address to the clergy and laity of his diocese. In one of the paragraphs he says:

"My own hopes of reunion, or of definite steps towards it, met with two crushing blows in Burlington. One was the deliberate admission, in spite of protest, to full membership in a Congregational Church of a person debarred from Holy Communion in our parish on account of a marriage which could not by any stretching be reconciled with New Testament standards. The other was the exchange of Sunday morning services between Congregational and Unitarian ministers, and the general joining of the Protestant ministers of the city in a Communion service in the Unitarian church with the Unitarian minister presiding—without (so far as is known) protest or remonstrance from Methodist, Baptist or Congregational authorities or people; certainly there was no repudiation of the act. I mention these two incidents not for their local reference, for I fear they might have happened anywhere, but because they show that the differences between those who may call themselves Christians are not only about trivial matters of taste or preference, but are often concerned with great principles of Christian faith and Christian morals. There is no narrowness or bigotry in declaring that the Godhead of our Lord Jesus Christ cannot be treated as an open question or a matter of indifference. Either Unitarians are withholding from Him the worship which is His due; or we, with the great body of Christian believers throughout the world and throughout the ages, are guilty of the idolatrous worship of a merely created being, however exalted. That occurrence involved the faith of the church; the other to which I referred involved its order. It is a pity that the 'Questions of *Order*' to consider which along with 'Questions of Faith,' a World Conference is planned, should commonly be thought of as chiefly, if not solely, applying to the ministry and its orders. For any real union there must be agreement on matters of fundamental morals such as belong to family life and business conduct, and on the discipline by which these are to be upheld among Christian people. These, and not only matters of ecclesiastical organization, belong to Questions of Order. In the proposed World Conference and on all occasions let Questions of Faith and Order be discussed with all possible candor, consideration and charity; but the

claims of truth and loyalty cannot be ignored. Facts must be frankly faced.''

A very interesting meeting of the churches in South Australia is given by *The Register,* Adelaide, as follows:

''A meeting of representatives of Christian churches in South Australia, for the exchange of views on reunion, and in particular to consider the two reports of the conferences between the committees appointed by the Archbishop of Canterbury and York and the commission of the Free churches in connection with the World Conference on Faith and Order, was begun in the Y.M.C.A. Hall on Wednesday. The churches represented were: Baptist, Church of Christ, Church of England, Congregational, Methodist, and Presbyterian. The Rev. W. Shaw opened the conference with Scripture, and the Bishop of Adelaide (Right Rev. Dr. Thomas) with prayer. The bishop was chosen as president for the day. The tone of the conference was happy and brotherly. Differences were frankly discussed, but a great measure of unanimity prevailed.

''The opening address was delivered by the bishop of Willochra (the Right Rev. Dr. White), who expressed the hope that they might at that meeting, although unable to do anything that a scoffer would call practical, have prejudices softened and suspicions allayed, and in common catch a glimpse of the truths that were deeper and greater than any of them could grasp individually and unaided. If they could do this and teach others by their example to do this they might make a great step towards reunion. They were not now concerned with trying to change each other's convictions; they wished to find out, not what was the vague residuum of belief that they all held in common, but what were the underlying convictions that they held as keen and living realities, and whether these really differed so much as they had thought; what were merely matters of temperament and liking, and what were really essential to their view. The social, moral, and spiritual reformation of the world depended largely for its realization on whether the Christian church could agree to present to the world the Gospel of Christ with the first things put first. If they could not agree as to what the first things were, their presentation would, to a large extent, necessarily fail. The future of the world depended to an enormous extent on the possibilities of reunion. Was any sacrifice of non-essentials too great to try to attain it? They all loved, naturally and rightly enough, the customs and associations in which they had been brought up, but the exigencies of the times and the tremendous seriousness of the issues at stake seemed to demand that they should make serious efforts to strip their beliefs of all that was not essential, of all that was casual and adventitious, even though hallowed by age and association to concentrate them on the things that really matter.

''A paper on 'Church Union' was read by the Rev. George Hall, who took as his text John Wesley's words, 'If thy heart be as my heart, give me thy hand.' He said they must not be discouraged by the failure of previous attempts at unity. If they were seeking to include all the followers of our Lord in one organization, in which each must subscribe to the same statement of belief, and accept the same order of government and worship, then they were undoubtedly doomed to failure; but that, he believed, was not their purpose. There was an increasingly wide and fervent desire to reach a true Scriptural unity. If the desire for unity and the determination to secure it arose mainly from the will to fulfil all the mind of the Master, then a wise, courageous, and consecrated leadership would not be denied to them. It would not be an easy task to stimulate into active coöperation the multitudes of lethargic Christian men and

women, who were ever content with present conditions. Then there were many devout and scholarly men who still contended that the only unity for which our Lord prayed, and which His church was ever likely to experience, was a unity of invisibility, which would find its expression in a common love to God, and a sincere affection for all who were His. They could not satisfy themselves that such an invisible unity, however real and blessed it might be, fully answered the prayer of our Lord. It was a hopeful sign of the times that some of the best people in many of the churches were willing to meet in conference on this question; and further, that they did not insist on the acceptance of their own church creed or order, but were prepared to find truth in every church, and to yield much in their own, which, although precious from long association, was not essential to an effective New Testament ecclesia. It was, he thought, generally agreed that, when union was reached, it would be by a plan of comprehension rather than of exclusion or of compromise. There could be no binding of all to one rigid, dogmatic statement of doctrine, or to any one form of government or worship. They were coming to see that, notwithstanding their unhappy divisions, and the want of charity, by which they had often been accentuated, the things about which they now differed were few as compared with the things concerning which they were agreed; and that 'the things that divided us are temporal while the things that unite us are eternal.' ''

The Archbishop of Caledonia, the Most Rev. F. H. Du Vernet, writing in a Canadian paper, says:

''On closer examination we find that it is not so much a restatement that is needed as a change of emphasis. The new era rightly insists that we draw the line clearly between the essentials of religion and the refinements of theology. The refinements of theology are exceedingly numerous and most bewildering. The essentials of religion are very few and grandly simple.

''Theology is not religion. Religion is the life of God in the soul of man. Theology is the intellectual expression of this religion. It is quite possible to have the life of God in our soul without our being able to give this an adequate expression in language.

''It is, no doubt, very important that there should be an intellectual expression of our religion for otherwise we cannot, as intelligent beings, properly appreciate it ourselves, or effectively teach it to others. But an adequate expression of the life of God in the soul of man is one thing and the refinements of theology are quite another thing.

''As soon as the early church began to lose its fresh zeal for genuine religion it endeavored to make up for its declining spiritual life by its greater emphasis upon the refinements of theology. Bitter controversy, shifting from point to point with each succeeding century, has been the result until the cry of those who really long for the simple religion of Christ ascends to heaven: 'They have taken away my Lord and I know not where they have laid Him.'

''All refinements of theology should be subjected to the test of practical value. Do they tend to make men less selfish in spirit and more Christlike in character? Do they help to bind together in mutual service all classes in the community? If not, they may be a detriment to true religion, helping to choke the life of God in the soul of man.

''It is an historical fact that it has been the refinements of theology which have split the Church of Christ into so many conflicting sects and

shorn it of its spiritual power, and it will only be by shifting the emphasis back to the few grand essentials of religion that there will be a drawing together of the different denominations in one great comprehensive church, the leading characteristic of which will be that it puts the Christ-spirit first."

THE World Conference on Faith and Order has issued the following bulletin:

"Invitations to participate in the arrangements for the World Conference on the Faith and Order of the Church of Christ have been sent to all the communions throughout the world which believe that the Son of God was made man, with the exception of the communions on the Continent of Europe and the Oriental Orthodox Churches. All the communions in the United States and Canada accepted the invitation in 1911 and 1912. The Commission of the American Episcopal Church, whose duty it is to issue the invitations, then sent deputations to Great Britain which secured in 1912 and 1913 the coöperation of the Church of England and its sister churches in Scotland and Ireland and of the Free Churches in those countries. After that the coöperation of the churches all over the world in English speaking countries was obtained and sixty-one commissions have been appointed representing sixty-one autonomous branches of all the leading communions. It was thought wiser not to issue invitations by letter to the churches in non-English speaking countries, and in 1914, and again in 1917, it was hoped to send deputations to present and explain the invitation personally in those countries, but the war made it impossible. Now, however, the way has been opened and there sailed on the Aquitania from New York on March 6 a deputation consisting of the Rt. Rev. Dr. Anderson, Bishop of Chicago and President of the Commission of the American Episcopal Church, the Rt. Rev. Dr. Vincent, Bishop of Southern Ohio and from 1910 to 1916 Chairman of the House of Bishops, the Rt. Rev. Dr. Weller, Bishop of Fond du Lac, the Rev. Dr. B. Talbot Rogers, President of Racine College and the Rev. Dr. Edward L. Parsons.

The deputation hopes to proceed to London, Athens, Constantinople, Antioch, Jerusalem, Alexandria, Rome, Switzerland, France, Belgium, Holland, Denmark, Norway, Sweden and such other countries as can be reached. Many eminent members of the churches in all these countries have given cordial assurances that the deputation will be sympathetically received and heard with interest and in the earnest hope that the World Conference may remove the prejudices, misunderstandings and mutual ignorance among the churches which should form the one visible Body of Christ, so that the way may be open for directly constructive effort to establish that unity among His disciples which Christ regarded as the only evidence potent to convince the world that He had been sent by the Father to redeem mankind.

LETTERS TO THE EDITOR

PROF. FRANCIS J. HALL REPLIES TO DR. THOMAS' ARTICLE IN THE JANUARY QUARTERLY

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—I have no quarrel whatever with Dr. W. H. Griffith Thomas for delivering his mind as to the doctrine of priesthood in your January issue, nor with his use of the arresting title, "Another Doctrine of Priesthood in the Episcopal Church." But I find that he has apparently misconceived the purpose and bearing of my article which he thinks himself to be answering, entitled "The Doctrine of Priesthood in the Episcopal Church" and appearing in your July issue of 1918. As my purpose was in line with the general aim of your valuable QUARTERLY and is one that I do not wish to have regarded as controversial, I venture to ask for sufficient space to restate my purpose to your readers.

It should be remembered that, in glad response to your broad-minded invitation, I contributed to your issue of July, 1916, an article entitled, "Unity Through Truth," for the purpose of explaining to your Protestant readers "why every attempt to secure official participation of the Episcopal Church in movements which look, or are *thought* to look, to ministerial coöperation in distinctively religious and missionary work produces alarm within this church." I there said, "The alarm is due to fears, whether well grounded or not, that somehow the priesthood will be compromised by coördinating its ministers with those who not only do not profess to have the priesthood, but deny its claim to Christ's appointment."

The article at large urged the importance of truth, or conscientious conviction concerning it, as a factor to be reckoned with in promoting unity. But I took care to disclaim any attempt to prove the truth of the sacerdotal doctrine to which I referred.

Persisting in your generous attitude, you invited me to define in your magazine the Episcopal doctrine of priesthood, and the article to which Dr. Thomas replies was my response—not an *argument* for sacerdotal doctrine, but an *exposition* of it, as held by "high" church Episcopalians.

In order to avoid misrepresenting the official position of this church, I gave some space to setting forth those elements of our official *Book of Common Prayer* which relate to priesthood. I do not find that Dr. Thomas discovers—he certainly does not indicate—any misrepresentation in this survey. It is true that he faults me for ignoring the Reformation. But my purpose required simply a survey of the existing and canonically imposed working system of the church; for it is by this that we Episcopalians are bound, and it is in this that we find the present official position of our church—the subject before me. With its antecedents I was not concerned, for these antecedents determine what we are bound by only to the degree that they are registered in the resulting formularies and in the *Book of Common Prayer* at large.

Dr. Thomas has overlooked the care with which, in another part of my article, I set forth the fact that the so-called "high," "low" and "broad" churchmen among us differ in their interpretation of the official language of the *Prayer Book*. I took pains to make it clear to your readers that the "sacerdotal theology" which I proceeded to expound was "high" church theology—a particular interpretation of this church's language which explains "high" churchmen's alarm at proposals looking to distinctly religious and missionary coöperation with ministers of anti-sacerdotal denominational affiliations. So far from claiming this theology to

be the only doctrine of priesthood among Episcopalians, I said expressly that the interpretation of the Episcopal position "in low-church circles takes the form of repudiation of 'sacerdotalism,' although accompanied by loyal conformity to a system which involves use of an order of 'priests.'"

Unless I am mistaken, Dr. Thomas belongs to that Order, and was so designated at his ordination. He therefore professedly believes in priesthood *in some sense*—the "low" church sense, I assume. Moreover, as a priest of the *English* Church he commits himself to a sacerdotal form which I did not cite, because it is not contained in the American *Prayer Book*. I refer to the form of absolution which he is directed to use for a sick person, "if he humbly and heartily desire it." In this absolution occur the words, "And by His [Christ's] authority committed unto me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

This seems to me to accentuate rather than to contradict a point made in my article that, with all their mutual divergences of theological interpretation, "high," "low" and "broad" church clergy are held together in loyal conformity to a working system in which in *some* real sense priesthood is contained.

"I hope this *explanation*—I have no wish to *combat* Dr. Thomas' theology—will not seem alien to the inspiring aim of your magazine. That we may all be one is my earnest desire and prayer; and my attempts clearly to explain the nature of a certain divergence which has to be reckoned with in promoting unity are designed to make our labors for unity more intelligent. I have no inclination to fight battles in your pages or elsewhere.

With a "God bless you," I remain,

Sincerely yours,

New York. Francis J. Hall,

Professor in the General Theological Seminary.

DR. GEO. E. HUNT, WHO INITIATED THE PHILADELPHIA CONFERENCE, REGARDS LOCAL UNIONS AS A COMPLIMENT TO THE NATIONAL MOVEMENT

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—Ever since I was a young pastor of a union church in a Chicago suburb twenty-five years ago I have been hoping and praying for a multiplication of that kind of a church. It was a real community church with the religious and social life of the community centered in it. All kinds of sects were represented in the membership—Baptists, Methodists, Catholics, Universalists, Disciples, United Brethren, Friends, Episcopalians, Congregationalists, Presbyterians—nearly all the denominations that believe in Jesus' kind of life. It was a happy family united in the fellowship and spirit of the Master, and has existed and prospered for forty years.

Years of waiting have passed and at times I have been all but hopeless over the continuance of sectarian differences. After the natural break-up of the Reformation in the new freedom of modern democracy, each branch of the Reformed church witnessed vigorously to its particular segment of the truth. During the pioneer days of this new land, during the mighty struggle to conquer the material resources of this new world, each of these reformed bodies struggled for a foothold. All this struggle resulted in much unseemly rivalry, unhappy duplication and overcrowding. Religion has been seriously handicapped by this sectarian propaganda. High minded men with a vision of Christ's heart for the unity of His followers made little progress in their protest at all this

waste and division. Here and there efforts were earnestly made to unite the churches. Slowly, very slowly did the sentiment for unity grow.

Progress in nature is often marked by long slow periods of growth, ending by sudden spurts into maturity. The June rose grows very slowly during May and early June—weeks of scarcely any change in the tight green bud. Presently a sharp summer storm of beating rain and wind disturbs the June night, and behold the morning sun shines into the full blown rose—a miracle of sudden maturity. So after long years of slow growth this sentiment for church union has come into a time of sharp world-storm. America has been beaten and shaken as never before, shaken out of her materialism, lifted into the atmosphere of the ideal, driven into a spirit of mighty sacrifice in which her sectional differences have been wonderfully forgotten and all her scattered forces and energies deeply unified. In the light and heat of that mighty task of beating back autocracy, the churches of America have felt the anomaly of their divisions, have realized as never before the enormity of their task to make the world Christian, and swiftly, like the opening of the June rose, union sentiment has crystallized and expressed itself more vigorously in a single year than in a generation previous. Churchmen hitherto divided by sectional and sectarian jealousies have become eager in one short year for the New Testament type of unity. Things were said and a spirit exhibited at the Conference on Organic Union at Philadelphia last December that must have made the angels sing and the Lord's face shine.

Large bodies move slowly. Great denominations, hoary with rich historic traditions, anchored by millions of trust fund endowments, cannot merge in organic union in a day. Legal difficulties, vast machinery adjustments in world-wide organizations, gentle leading of men out of deep-seated prejudices and widespread differences of worship and method—all require a period of years to overcome and smooth over. Human nature cannot be shoved nor crowded in matters of voluntary free choice. Like love, it must be spontaneous and free, if a true marriage is made. Furthermore, church union must come largely along lines of real service and programme of action, rather than along doctrinal and ritualistic lines.

In the meantime, while the leaders and officials of the national bodies are working out a large enough machine to handle national mergers, the movement at the home end of the scale, in the villages and towns all over America is quiety and effectively bringing church union. From Maine to California church folks in the local churches are talking, feeling and actually working toward organic union. It is so widespread and so purely local a process that the big public is hardly aware of it yet. The writer's name as the initiator of the movement for organic union among the Presbyterians last spring was publicly connected with this union idea, and by reason of that his mail has been heavy with inquiries and reports about church unions all over the land. So many are the requests for him to go and address communities on the subject that he could spend all his time responding to such requests. He does spend too much of his time as a busy pastor both in public address and in correspondence answering requests for information and plans. One is amazed at the spontaneity and eagerness of the common church folks in America for church union. Everywhere eliminations of superfluous churches, federations and actual mergers among local churches are taking place. It is a process so widespread and insistent that most reluctant sectarian zealots among superintendents and denominational organizers have to face it and reckon with it. Ask any Methodist superintendent to-day how many villages and towns in his district are talking and actually moving toward local church union and you will be surprised to find how universal it is.

This local movement so widespread is the natural compliment to the national movement, and before the larger bodies are ready with the ma-

chinery for national organic union, the local churches everywhere are going to be pressing into this unified kingdom.

It would be wise and timely for the *Ad Interim* Committee of the Philadelphia Conference, made up as it is of the representatives of all the larger bodies interested, to provide a temporary plan for the union of local churches. Property interests involved are so large and so touchy a problem for human nature that many mistakes are likely to occur that may lead to quarrels and worse yet to litigation. If some workable plan for local union on a temporary basis could be devised by the *Ad Interim* Committee for local use during the period required for working out the national machinery for national merger, it would greatly facilitate the safe and sane progress of organic union.

Thank God, brethren, it is coming. God is moving. No man-made power on earth can stop it. It is the modern answer of God to the ancient prayer of Christ and his Apostles for unity.

Cordially yours,

Madison, Wis. Geo. E. Hunt,
Pastor Christ Presbyterian Church.

DR. RUFUS W. MILLER EMPHASIZES UNITY IN SOME VISIBLE FORM

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—Christ prayed for a unity of will and life so that we might have life and power to manifest Him to His world through the church which is His body. From this point of view it seems to me that the prospects of the Interchurch Conference on Organic Union are exceedingly bright. The members of the *Ad Interim* Committee are evidencing the real motive for unity; namely, the desire to bring the world to Christ and they, therefore, recognize the necessity of the manifesting of the one Life who alone was able to subdue all things unto Himself.

History shows that our divisions arose and that they are being perpetuated by the pride and diversity and instability of the human will. Man, in the pride of his self-opinion, has dared to act as if to him had been intrusted the whole counsel of the Almighty and as if God were shut in to this or that particular means for the salvation of the world. Hence it is true that, too often, prayers for unity are in substance only that God will bring the world to agree with us.

The war has opened the eyes of Christians to the fundamental truth that the Church of Jesus Christ must be united in a spirit of love. It is evident from the brief investigations of the *Ad Interim* Committee that this spirit of love is seeking visible unity in many ways among the evangelical churches of America.

It is evident, too, that there is agreement that Christian unity must be visible. Spirituality alone is not effective, for it is not recognized by the world, which knows not the things of the Spirit. To convince the world, there must be something that the world can see. Unity itself is spiritual, for the Spirit is life, but if it be truly spiritual, it will manifest itself visibly.

We believe that spiritual unity is here and that the followers of Christ will be able to get together in some organic, outward form which will manifest the life of Christ.

The one note running through the proceedings of the Philadelphia Conference, as given in the last number of THE CHRISTIAN UNION QUARTERLY, is the dominant note of spiritual unity and the earnest desire to achieve this in some visible form.

Philadelphia, Pa. Rufus W. Miller,
Secretary of the Publication and Sunday-school Board of the Reformed Church.

MR. HENRY W. JESSUP THINKS AD INTERIM COMMITTEE OF THE INTERCHURCH CONFERENCE MAY BLAZE THE TRAIL TO A COMPLETE MERGER OF PROTESTANT FORCES

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—*The Organic Union of the Churches of Christ in America vs. The Survival of Sectarian Claims.* That is the issue joined. I hold a brief for the plaintiff. Denominationalism is on the defensive. The laity of the land are becoming aroused to the situation.

Is "organic union" a prophecy of the goal to be reached—or a mere dream of an ideal to be stipulated over to the millennium?

There are difficulties to be overcome. If there were not it would not be a man's job. A witty Frenchman put the challenge of difficulty to manhood in an epigram when he said, "*Si c'est impossible, c'est dèja fait.*"

Shall Christians take a less heroic stand! The bunker to be played over is denominationalism. It is a heartbreaker. The trap before it is filled with deep sectarian sand. The difficulty must not be underestimated. The ordination vows of the ministry of our various denominations are not to be lightly scorned. As long as the separate communions are to exist separately their clergy are bound in honor to stand by their separate tenets. Hence the laity of these communions who are in the ratio of 1000 to 1 must be aroused to the point of compelling their several denominations to subordinate their distinctive claims to the primary claim of the Christ, that His followers be one.

The way to unite is to unite. But in any advance it is the first step that counts. We realize the dangers of disunity. We long for the prizes of unity. What is the first step then? It must be taken—it cannot safely be skipped. The ultimate step is complete merger with all that the term implies.

The United Church of Christ in the U. S. A., will be such a merger. But the first step is an organic union in the redemptive work of Christ in the world under such an organization as will subordinate the denominationalism of the constituent communions to the unification of all their activities of missions, benevolence and social service. Such "organization" must have real powers of review and control delegated to it. The constituent churches must by solemn covenant agree to effectuate such powers by obedience to its decrees. For a time they can be left free to preserve their denominational forms of government and modes of worship. *But they must get together* in the work of the Master. Melanchthon is recorded as saying, "Would to God we could preserve a government by bishops!" But the *churches* of America are the ones to decide such a question when it confronts them—not the *clergy* alone. Take the first step. Get together—work together. Gather the harvest together. In the shadow of the sheaves later on the gleaners will feel only the glow of service jointly done, and will not think much of the colors of one another's hair or the conformation of ecclesiastical profiles.

Take the first step: Federal union is organic if it contain the principle of growth. Centralization of the power of administrative agencies and increased efficiency will be the developmental leaven.

Such a period of coöperation will result in resolving the legal problems of a merger. The United Churches of Christ united in His work will imperceptibly but surely determine to become The United Church of Christ. An organic administrative unity will grow into an organic ecclesiastical unity. The divisive will be eliminated if only "for euphony," as the grammarians have it—or will go into the common treasury of the common inheritance of the histories and creeds of Christendom.

Such United Church will embrace the activities of Protestant Christianity. Freedom will be its watchword. It will erect no hierarchy, nor assume any prelacy.

Its bishops will be overseers of its widening missionary work. Its members will be co-workers in the fields white to the harvest.

That the *Ad Interim* Committee of the Interchurch Conference on Organic Union may blaze the trail to such a journey's end should be the prayer of all the churches in the United States.

Henry W. Jessup,
Presbyterian Representative on the Ad Interim Committee,
55 Liberty St., New York.

DR. J. H. GARRISON SEES IN THE PHILADELPHIA CONFERENCE THAT THE DREAM OF JESUS IS NOT IMPRACTICABLE

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—I read with deep interest the April issue of the QUARTERLY containing the papers read at the Philadelphia Conference. There is no question but that the papers disclose a much wider and deeper feeling as to the need of Christian unity in order that the church shall accomplish Christ's will in the world than has generally prevailed. That in itself is a great gain. But there is another sign of progress scarcely less important than the feeling of oughtness and necessity that underlies these pleas for unity, and that is the growing conviction that such union as Jesus prayed for is not an *impracticable dream,* as it was once said to be. The ground of this increased belief in the possibility of bringing about the union and coöperation of evangelical churches, it is easy to see, from the run of these articles, is the conviction that unity in theological opinions and practices is not essential to *Christian* unity; that faith in Christ and love for Him and for each other, with a mutual desire to do His will on earth as in heaven, ought to be a sufficient basis of union, at least to begin with. Assimilation would be the natural result of closer union and fellowship.

When Paul admonished the brethren of his day to "keep the unity of the faith in the bond of peace" he gave the following elements of that unity as he saw it: One body, one spirit, one hope of your calling, one Lord, one faith, one baptism, one God and Father of all (Eph. 4:4-6). In these seven elements of unity, where is the lack to-day? Instead of the "one body" of apostolic times we have allowed ourselves in times past to become separated into what we call different religious bodies; but in spite of that fact we are coming more and more to recognize each other as *parts* of that one body. The pressing duty just now, it seems to me, is to increase this consciousness of being members of "one body," by cutting off as far as possible things which emphasize our separateness and entering at once into closer relationship. We are all agreed, are we not, in the "one Lord," Jesus Christ our Saviour, "one faith," which has our "one Lord" as its object, and in the "one baptism," which is by the authority of the "one Lord," and has to do with our relationship to Him? But differences of opinion and practice have prevailed as to the *form* of such baptism and the qualifications preceding it. Perhaps here is the greatest difficulty to be overcome in order to the fulfilment of our Lord's Prayer among Protestants at least.

The question is just here: Can those churches that believe baptism to be an act of faith by which the believer puts on Christ, and that its form is typical of Christ's burial and resurrection and of the believer's burial with Him and his rising with Him to walk in newness of life; and those churches that equally accept baptism as Christ's command, but believe it's *form* to be indifferent, and that faith preceding the act, in the case

of infants, may be substituted by that of parents or guardians, acting for the child—can these two classes of churches, believing each other to be equally loyal to Christ, as they understand Him, "forbearing one another in love," regard each other as churches of Christ and coöperate as such, while each church is permitted to be loyal to the truth, as God gives it to see the truth? If there should be on the part of all a surrender of denominational names, aims, creeds and spirit, there would be a much wider disposition to tolerate differences on this and kindred topics, as long as the *conscience* of all were left inviolate. This would not perhaps be a perfect union; but would it not be an important step in that direction and one that would promise an ultimate reaching of the goal? Let us at least think and pray about this matter, and ask that we be led of Christ into more vital union with Himself and with each other.

Yours in and for Christ and His Church,

Claremont, Cal. J. H. Garrison,
Editor Emeritus The Christian-Evangelist.

PROF. GEO. W. RICHARDS WRITES OF THE PROSPECTS OF THE INTERCHURCH CONFERENCE ON ORGANIC UNION

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—The Conference on Organic Union in Philadelphia, December last, is another evidence of a deep-felt need of coöperation between the churches for the work of the kingdom and of a growing desire in Christians of different groups for a fellowship closer than an alliance or a federation. The Spirit of God is working discontent with the old order and is gradually guiding men into a new. One cannot with certainty predict the final outcome of the conference; yet, in the light of what has been done thus far, he may have a reasonable hope of certain results.

The churches do not now appear to be ready for complete organic union, that is, for the dissolution of the supreme judicatory of each, and the organization of a new judicatory for all the churches. There is not sufficient agreement on the essentials of Christianity in distinction from its institutional and dogmatic forms to make such a procedure either desirable or possible at this time. Organic union, in the full sense of the term, cannot and ought not to come by compromise of principles or the sacrifice of convictions, but must be attained by a spontaneous expression of a new conception of Christianity which will unite men as necessarily as the old conception divided them.

There appears to be, however, sufficient unity of spirit between the evangelical churches of the United States to warrant an attempt at an organization which will be more effective than the Evangelical Alliance or the Federal Council of the Churches of Christ in America. It may be considered a step from federation toward organic union. Two things are paramount and indispensable in the new organization: (1) More effective collective action of the constituent churches for the larger work of the kingdom; (2) the maintenance of the freedom of the group and the individual in faith and order, which the evangelical churches have hitherto enjoyed.

A union of this kind will require a supreme council composed of representatives, lay and clerical, of all the churches. In it will be vested certain definite legislative, executive, and judicial powers which all the churches must recognize as authoritative and final. Such an arrangement will leave the present organization of the churches intact, and yet will require the surrender of certain prerogatives to the supreme council so as to result in effective coöperative action.

This plan, it seems to me, would give visible and corporate form to the degree of Christian unity which now exists in the evangelical churches

and would also cultivate a larger degree of unity for the future by the constant fellowship of representative men and by the coöperation of all the members in the redemptive work of Christ.

Lancaster, Pa. Geo. W. Richards,
Professor in the Theological Seminary of the Reformed Church in the U. S.

DR. J. S. ROMIG IS READY FOR UNION EVEN IF IT CALLED FOR SACRIFICE

To the Editor of The Christian Union Quarterly.

Dear Sir:—The prospects of organic union depend almost wholly on the "plan."

Only a few general observations:

1. I was much impressed, at the conference in Philadelphia, with the seriousness with which many denominations seemed to be considering organic union, and with the fact that it was union and not federation that was in mind.

2. I am also impressed with the fact that the denominations which are indigenous to the United States seem to be the result of efforts for just such a union as the conference is seeking. Their experience should be of value now. The divisive things seem to have come mostly from across the water. It seems to follow that if we are to form a union it will have to be American in spirit and form. An organic union throughout the world, of the whole Christian church, seems to me neither possible nor advisable, and the hope of such a union should not enter into our present plans. Reason compels me to say this, though I am a devoted member of a church which has for nearly two centuries, maintained an international organization.

3. There would seem to be little hope of union between those who hold a sacerdotal conception of the ministry and those who do not. People who hold differing views on the subject of Baptism and the Lord's Supper can work and worship together, because these are matters in which each can follow his own beliefs without interfering with his neighbor. But the sacerdotal, or even the "apostolic," view of the ministry concerns not the individual but the whole organization. I am a member of an episcopal church, whose succession was acknowledged as valid, by Parliament, in 1749. But the Moravian Church, much as it prizes its episcopacy—for historic and spiritual reasons—recognizes the ministry of all the churches, and does not hold a sacerdotal view.

4. Instead of attempting to force a cohesion of bodies which may have no desire to cohere and no affinity one for the other (which might be as easy as to make a "snow-ball" of feathers), would it not be wiser to determine just what it is that we hope to achieve in church union, and then to seek to achieve those ends without attempting more? The aims would seem to be these: the elimination of overlapping, waste and neglect; the presentation of a united front in Home and Foreign Missions; the maintenance of a supreme body, able, with authority, to represent all the churches.

5. It seems to me that these ends might be reached if the following course were followed: First, adopt a plan of a Federal church on a broad, democratic basis. Secure a board of directors including representatives of all willing denominations. Let that board be authorized to found Federal churches where there is opportunity. Let the Federal ministry be consecrated by these representatives jointly. Invite the amalgamation of individual congregations under this Federal church, in over-churched sections. Invite whole denominations to merge into this Federal church. Let the union *grow*—as fast as sentiment approves. Eventually, form State and County boards of directors. Such a movement could be intro-

duced without doing violence to any church. And then, let the Home and Foreign Mission Boards secure the degree of union desirable in the already existing Foreign Missions Conference and Home Missions Council.

I am not without hope that some denominations might be ready to merge into such a Federal church. My own denomination believes that it is the survival of the first body which separated from Rome as a Protestant church. Its own ministry dates back to 1467. I cherish the belief that it would be ready to be the first to take the step back into union if such a sacrifice would really help to accomplish something worth while and glorify the Saviour.

Yours fraternally,

Philadelphia, Pa.

John S. Romig,
Pastor First Moravian Church.

DR. EDGAR DE WITT JONES REGARDS THE INTERCHURCH CONFERENCE AS EXTRAORDINARY

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—I congratulate THE CHRISTIAN UNION QUARTERLY on giving so much attention to the great Interchurch Conference on Organic Union, which was held in Philadelphia last December and to which I had the honor of going as a delegate. The conference was in every way extraordinary, but especially so in the unity of spirit and purpose which characterized all of its sessions. One sensed something more than mere resolution or enthusiastic prophecies in that assembly. There was an undercurrent of passion and power. The report of the gathering as given in THE QUARTERLY is truly great. I wish it were possible to put a copy of the April number of THE QUARTERLY in the hands of the office bearers of every congregation in the land. I should like to know if you printed a sufficient number of extra copies to supply at least every minister in the various communions represented in the conference with a copy. It may interest you to know that when I returned from the conference, I found the laymen in my community greatly interested and wanting to know the particulars of the Philadelphia meeting. I had a number of letters from laymen in nearby towns asking for copies of reports, recommendations, etc. If it is possible to bring the purposes and some report of the conference to group meetings over the land of representative laymen and ministers, great good will come thereof I am sure. I feel very hopeful and happy over the outlook of the reunion of divided Christendom.

Most fraternally yours,

Edgar DeWitt Jones,

Bloomington, Ill.

President of the International Convention of Disciples.

DR. RAYMOND CALKINS THINKS A FEDERATED UNION MOST LIKELY AT THIS PERIOD

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—Unfortunately I have not been able to attend regularly the meetings of the Interchurch Conference on Organic Union. I do not feel, therefore, that I can make a very helpful contribution to your discussion on the outlook of this conference. Personally I should favor a plan of actual merger of different denominations in a single church which should include the spiritual emphasis and different ecclesiastical values of them all. My judgment, however, is that so complete a plan as this, while it might meet with the approval of the committee, would still meet with resistance from the clergy and laity at large, who would not yet be ready entirely to surrender denominational existence. As a matter of practical

judgment, therefore, I am inclined to favor some plan of federated union whereby the churches would have an inclusive name with separate and subordinate denominational title, and which should be united in some federal council which should have actual authoritative powers to integrate and regulate all missionary enterprises both home and foreign, and to conduct all interdenominational work. Out of such a union as this, with the growth of mutual sympathy and understanding, there might well emerge that single church which will represent a reunited Protestantism in a future world.

While this would seem to me to be the most practical step to be taken, I think it would be a mistake to close our minds to the possibilities under the Spirit of God of even larger things at the present time when the hearts of men are turning strongly towards Christian union. If the minds and hearts of men should be shown to be ready for a larger programme than that which I have indicated, by all means let us have the faith and courage to go forward.

Very sincerely yours,
Raymond Calkins,
Minister First Congregational Church.

Cambridge, Mass.

PRESIDENT W. H. BLACK BELIEVES THERE WILL BE NO MORE EFFORTS AT FORMING A CREED

To the Editor of The Christian Union Quarterly.

Dear Sir:—Concerning the Interchurch Conference on Organic Union, I would say that the most important thing just at present, in the initiation of the movement, before the *Ad Interim* Committee, is the decision of the question as to whether they will recommend the framing of a new creed, or let the symbols already in existence stand respectfully as the expression of the church's views along that line so far as churches want an expression. I believe it would hamper the movement to undertake to frame a new creed. I have tested this out in ministerial meetings at Carthage, Missouri, and St. Louis, Missouri, where the matter was formally discussed by a group of probably forty ministers in each case, and the most emphatic voice, as I could gather, was in favor of not undertaking to write a creed.

Secondly: I think the conviction is deep and growing, that our denominationalism should be reduced to a minimum. Many plans are already thought out in more or less detail, but none, so far as I know, has yet succeeded in crystallizing opinion about itself. It is to be hoped, however, that conferences will lead to unanimity in the end.

The real results of present efforts may issue in by-products of the movement and instead of getting together all at once, there may be a union of homogeneous denominations which will possibly eventuate in a more compact union later.

Yours truly,
W. H. Black,
President Missouri Valley College.

Marshall, Mo.

DR. R. E. WILLIAMS EMPHASIZES CHRISTIAN UNITY, AND THE KIND OF IT WE NEED

To the Editor of The Christian Union Quarterly.

Dear Sir:—Regarding the outlook on the prospects of the Interchurch Conference on Organic Union, I submit the following: (1) Looking at it from the viewpoint of Christian unity, it is coming. (2) When it does come it will be more of an unity than of uniformity, and of a federation than a merger. (3) As it develops and matures, many of the smaller

bodies may merge with larger ones of similar views, as some of them are now comtemplating doing; but it will be more difficult for the stronger bodies to eliminate their long cherished differences and become one organic body of believers. But they can confederate, and come to a closer Christian union—that of spirit, faith, love, and coöperation. (4) This is also what many of us are coveting, as we think it better for God's kingdom. (5) We should put forth all effort to secure this kind of unity. There are in the world to-day two formidable foes—the *apostate* which is much in evidence, though gathering its confederates together, and developing its strength under cover of "the mystery of iniquity;" and the *spiritual* incorporated in the saints, organized under various church banners, though following the same Leader, and being trained and disciplined by the same Holy Spirit. Even to stem the tide, (much more to win victories) "until the Wicked be revealed, whom the Lord shall (finally) consume with the spirit of His mouth, and destroy with the brightness of His coming," the latter should universally come together, be thoroughly organized, don their armor, be imbued with Christian love, and follow their leader, Christ. To do this our various religious bodies need not lose their identity, any more than the Allied armies and ours did in fighting our common foes in France. What we need is for all to be one in spirit, aim, and purpose with a willingness to coöperate in every way possible for the good of the cause, and to sink our differences to that end. To bring us to this, however, we need a federation having this as its definite aim, holding conferences similar to the one on Organic Union held in Philadelphia, Dec. 4-6, 1918, but distributing the speakers in the evenings among the various churches so as to reach all our members. What we mostly need to bring about a spirit of unity and coöperation is to know each other better—the good that is in each, and the good we are doing. I am proud to think of the great change that has already taken place amongst our religious bodies in this respect, but there is room for more. Let this spirit of love and unity prevail, and let all our evangelical bodies present an united front, until a victory through Christ be ours.

Sincerely yours,

R. E. Williams,
Stated Clerk of the Calvinistic Methodist (or Welsh Presbyterian) Church, U. S. A.

Philadelphia, Pa.

DR. W. M. ANDERSON BELIEVES PLAN OF UNION IS DRIFTING TOWARD FEDERATION

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—The *Ad Interim* Committee, composed of representatives from most of the Protestant churches in the United States is meeting monthly for the purpose of devising a plan which, if adopted by the different governing bodies will present a united front by all of the evangelical forces thus represented. The fact that these men are meeting, praying and working for this purpose means much for the kingdom of Christ. The fraternal spirit which is evident in all of the committee meetings is a most blessed omen of larger and better things for the churches of Christ in this country. The first meeting of the committee was largely occupied in perfecting an organization and two other meetings have followed. The plan of union is drifting toward federation. The federation of the states into our U. S. government as a plan would be closely followed. So far no system has been worked out but able men on the committee have spent much time and prayer on the problem. The task has many difficulties but these will dissolve before consecrated men who are deeply in earnest. To the present time it is evident that it is useless to talk of differences in church creeds and polity.

In essentials the brethren stand as a unit. In the plan of salvation and the world's need of the Saviour there is no difference of opinion. A workable plan for the sake of carrying out the commission of our Lord is as necessary as theu nited movement of the Allies against a common foe. For efficiency, economy and prestige the federation is bound to be an accomplished fact. Protestantism has lacked unity on all problems of the kingdom and we are glad to say that the days of this weakness are numbered. The *Ad Interim* Committee should be much in the thoughts and prayers of the people of God, that His Spirit may be the guiding light in this most important undertaking.

The over-churching in the home fields is practically at an end. No one can estimate the number of pastors nor the amount of money to be released when an approved plan of federation is put into an acceptable shape. The burden of the committee lies in creating a plan which will be so popular that none of the supreme judicatories can reject it. Patience is required on the part of the impatient who must recognize that all of the army of the Lord are not so far advanced as those who have made this matter a subject of thought and prayer for many years. Perhaps the foreign missionary work will receive the largest benefit from the proposed federation. The fields do not overlap yonder so much as they do in America, but there are matters of higher education especially in medical and theological training where vast amounts of money and energy may be saved through the proposed federal union of the evangelical denominations. The way is opening up gradually for such conservation of money and missionaries in a manner that the supporters of the work at home will know that their contributions are being expended to the greatest advantage in the Lord's work. The united effort means the hastening of the day of our Lord.

Very sincerely,

W. M. Anderson,

Philadelphia, Pa. Moderator of the General Assembly of the United Presbyterian Church of North America.

DR. EDWIN HEYL DELK SAYS THAT UNITY IS NOT TO COME BY MACHINERY, BUT BY VISION, BY COÖPERATION AND BY A COMMON LIFE IN CHRIST

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—The one outstanding impression made upon me by the discussions, and the tentative constitution of the proposed unified church is that it cannot be made off-hand. It will come not by the machinery of constitutions but by vision, coöperation and a common life in Christ. These were the factors in the church of the first century that gave reality and vitality to its existence. The same forces will be factors in the united church of the future. Life precedes organization, at least it is life that gives power for organization. There must be constitutions but they are dependent upon likeness of spirit, aim and work. The dissevered parts of the church have not yet arrived at such a unity of thought, purpose and feeling as makes possible our hope of church unity. We are still living in the region of our distinctive differences of theology, polity and cultus. Not until we shall attain a clearer vision of essential faith, the common task performed and the bond of a love that is rich and full dare we hope for a vital unification of our varied communions. The true church is far more spiritual in its nature than our present differences indicate. We still give first place to dogmatic orthodoxies, clerical validities and the method of sacramental procedure. These things must be but woe unto him that places them on the same plane of importance as faith, hope and love. Such a church as we dream of cannot be manufactured, it must grow in our brains and hands

and heart. It is coming, indeed it is here already in the lives of little groups in all our separated denominations. Expand these groups and some day they will run together with a great shout of joy. In one sense the higher the life the more complex is its structure but so long as the central control is one the complexity of life does exclude unity. The catholicity which is in Christ is not uniformity or likeness of parts but oneness in variety of expression. Catholicity and Protestantism are different in their history. There has been evil and good in each. Our problem is how to preserve the individualism of the one in the universalism of the other. Because we have not yet attained to the point of such vision, cooperation and life we need not despair of their revelation. Frank debate, more federated work and a close, personal fellowship will create the atmosphere and spirit which shall finally formulate the covenant that shall bind men in vital union with Christ and with one another.

Very sincerely,

Edwin Heyl Delk,

Philadelphia, Pa. Pastor St. Matthew's Lutheran Church.

MR. EDWARD H. BONSALL THINKS WHEN LAYMEN ARE AROUSED THE CONSUMMATION OF CHRISTIAN UNION WILL BE SPEEDY

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—I am very hopeful of the outcome of the Interchurch Conference on Organic Union. During these years of stress and strain we have come to see the vanity of the things which we as Christians have permitted to grow into walls of partition between us. Conferences such as those already held cannot fail to promote the will for unity. When that has been really developed it will not be long before a way will be found. Then, without the sacrifice of any essential of the faith we can all bring our mutual contributions and find that the things which have separated us are as nothing in comparison with those in which we are at one.

Already the differences in various family groups such as the Lutherans, for instance, have disappeared and hopeful approaches are being made by other churches.

I have always believed that when the rank and file of the membership of the several churches became really concerned over the loss of spiritual power arising from our divisions and our failure to present a united witness for the Master, the consummation for which our Lord prayed would speedily come to pass. As I write this on the anniversary of that prayer, it is with a solemn sense that God is calling upon men to-day to shake loose the shackles which have bound us to our partisan shibboleths, and in the clearer vision which has dawned out of the darkness of these years of war, recognize the essential things on which I am satisfied we are and long have been really agreed.

> "Strike hands then brethren of the Faith
> Whate'er your race may be.
> Who serves my Father as a son
> Is surely kin to me.
>
> "In Christ now meet both East and West
> In Him meet South and North
> And Christly men are one in Him
> Throughout the whole round earth."

Yours sincerely,

Edward H. Bonsall,

Philadelphia, Pa. Treasurer of the Interchurch Conference
Land Title Building. on Organic Union.

DR. S. C. PRIEST SAYS THE ONLY QUESTION IS SHALL WE TAKE THE SCRIPTURES?

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—"They were first called Christians at Antioch." They were afterward, as human agencies and individual prejudices crept into the church, called by other names without any divine authority whatever. Autocracy in the separated organizations reigned supreme and any individual interpretation of the holy Scripture not in accordance with "authority" was condemned as heretical. Men in high places put on robes and sanctified airs in their official and so-called religious performances and actions. They were of a superior race and were to be more worshiped than the Christ, whose servants they were supposed to be. Happily, education became universal and the Bible became common property among common people. Light began to shine in humble homes, and the Scripture being read by all, they began to inquire, Whence come these divisions among us neighbors? They found that human made creeds of the various sects taught something of Scripture, but more of class. The clergy heard the rumblings and heeded; had they not the same conditions would have existed *ad infinitum*. These ministers of to-day with more Christ and less creed are now awake to the necessity of a united church, if a world is to become Christian rather than heathen. But the ministers must discuss and discuss. Some wish to retain their human insignia, others their grand historical (human) records, others their peculiar forms and ceremonies, etc., etc. They approach and retreat, consider and reconsider the only question that should be considered and answered without hesitation, argument or delay, viz: Shall we take the holy Scripture as our only guide book or creed and Jesus Christ as our only head and leader?

I have known of separated societies in the human walks of life to unite their efforts without so much discussion; for example, the medical profession that was a few years ago called "Regulars," "Homeopaths," "Botanics," "Eclectics," etc., now have united as physicians, all belonging to one body "The American Medical Association."

I have read all of the articles in THE QUARTERLY for April and most heartily endorse Rev. A. C. Thomas' seven points as being the only Scriptural basis for the union of a divided church.

S. C. Priest, Physician.

Newark, Ohio.

A ROMAN CATHOLIC PRIEST WRITES CONCERNING THE ONE TEST

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—"He that believeth and is baptized, shall be saved: but he that believeth not shall be damned" (Mark 16:16). These terrible words are not those of a pope, St. Athanasius or a general council, but from Jesus Christ Himself—hence not to be contradicted. To deny them would be blasphemy. St. Paul was right in saying "Without faith it is impossible to please God" (Heb. 11:6).

Faith then is the foundation of the plan of salvation. Without faith no one can be a Christian. Do all Bible readers weigh properly this condition so absolutely demanded for entrance into heaven? Leo XIII. defines faith thus: "Faith is that supernatural virtue by which through the help of God and through the assistance of His grace, we believe what He has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself—the Revealer, who can neither deceive nor be deceived." Hence we believe divine truth, knowing the wise and good God would not lead His children astray. Our faith is a divine not a human one. To doubt God's word

reason tells us would be an unmentionable insult to the God of truth. Firm faith in God's entire revelation is an absolute necessity for salvation. Where can these divine truths be found? It would be cruel on the part of Jesus Christ if He imposed an impossible law. The provision is made by the Great Commission, "Going therefore teach, all ye nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world" (Matt. 28:19, 20).

"He that is not with me is against me and he that gathereth not with me scattereth" (Matt. 12:30). Jesus says all His words must be believed. His time was too precious to spend in idle words. Hence those persons must be antichrists who claim that they are at liberty to believe what they please. The proclamation of Jesus is the test, not that of poor mortals. These divine truths are difficult to acquire and cannot be understood since they are divine mysteries. No human reason could have discovered them; hence Jesus Christ was in duty bound to select some men to whom He would give charge of these sublime mysteries. Such men must be on this globe yet, else Jesus Christ would not be a Saviour to the present generation. The entire race needs Jesus Christ and His truth until the end of time. Can these men who have charge of the gospel truth be found? Or, in short, where is God's church, which can neither deceive nor be deceived? Find God's commissioned teachers; then religious confusion will cease. All will again worship at the same altar. The same channels of grace will be universally used and the angels will sing, "Glory be to God on high and peace to men of good will." Peace in the church will mean peace the world over.

Yours for unity,
Raymond Vernimont,
Catholic Priest.

Denton, Texas.

[The Book Review section is crowded out of this number in consequence of the many letters to the Editor, dealing with the Interchurch Conference on Organic Union.]

CB

VOL. IX NO. 2

"Let no man glory in his denomination; that is sectarianism: but let all men glory in Christ and practice brotherhood with men; that is Christianity."

THE CHRISTIAN UNION QUARTERLY

Edited by PETER AINSLIE

TO get Christians to work together is the immediate task of this generation. Aloofness and isolation is heresy, denying both the Lord Jesus and the principles upon which Christianity rests. Coöperation is essentially the eternal law of the universe, while competition is destruction to all good.

OCTOBER, 1919

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THIS JOURNAL IS INTERDENOMINATIONAL AND INTERNATIONAL and is the servant of the whole Church, irrespective of name or creed. It offers its pages as a forum to the entire Church of Christ for a frank and courteous discussion of those problems that have to do with the healing of our unchristian divisions. Its readers are in all Communions.

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THE SPIRIT OF EARLY CHRISTIANITY

THE favorite figure in which the church of the first century set forth its conception of the Spirit of Christianity is that of "the Good Shepherd." The emblem which appears on this page is a reproduction of one of the early Christian gems.

"ONE FLOCK

ONE SHEPHERD."

"No one has written more appreciatively respecting this symbol than Dean Stanley in his *Christian Institutions*. It appealed to all his warmest sympathies. 'What,' he asks, 'is the test or sign of Christian popular belief, which in these earliest representations of Christianity is handed down to us as the most cherished, the all-sufficing, token of their creed? It is very simple, but it contains a great deal. It is a shepherd in the bloom of youth, with the crook, or a shepherd's pipe, in one hand, and on his shoulder a lamb, which he carefully carries, and holds with the other hand. We see at once who it is; we all know without being told. This, in that earliest chamber, or church of a Christian family, is the only sign of Christian life and Christian belief. But, as it is almost the only sign of Christian belief in this earliest catacomb, so it continues always the chief, always the prevailing sign, as long as those burial-places were used.'

"After alluding to the almost total neglect of this lovely symbol by the Fathers and Theologians, he says that it answers the question, what was the popular religion of the first Christians? 'It was, in one word, the religion of the Good Shepherd. The kindness, the courage, the love, the beauty, the grace, of the Good Shepherd, was to them, if we may so say, Prayer Book and Articles, Creed and Canons, all in one. They looked on that figure, and it conveyed to them all they wanted. As ages passed on, the Good Shepherd faded from the mind of the Christian world, and other emblems of the Christian faith have taken His place. Instead of the gracious and gentle Pastor, there came the Omnipotent Judge, or the crucified Sufferer or the Infant in His mother's arms, or the Master in His parting Supper, or the figures of innumerable saints and angels, or the elaborate expositions of the various forms of theological controversy.' But 'the Good Shepherd represents to us the joyful, cheerful side of Christianity of which we spoke before. . . . But that is the primitive conception of the Founder of Christianity in those earlier centuries when the first object of the Christian community was not to repel, but to include; not to condemn, but to save. The popular conception of Christ in the early church was of the strong, the joyous youth, of eternal growth, of immortal grace.' "—Frederic W. Farrar in *The Life of Christ as Represented in Art.*

Organizations for the Promotion of Christian Unity

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY, Inc. Having its inception in the work of Thomas Campbell, 1809, present organization 1910, President, Rev. Peter Ainslie; Secretary, Rev. H. C. Armstrong, Seminary House, Baltimore, Md., U. S. A. For intercessory prayer, friendly conferences and distribution of irenic literature, "till we all attain unto the unity of the faith." Pentecost Sunday is the day named for special prayers for and sermons on Christian unity in all Churches.

ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM, 1857, President, Athelstan Riley, Esq., 2 Kensington Court, London; Secretary in the United States, Rev. Galbraith Bourn Perry, Cambridge, N. Y. For intercessory prayer for the reunion of the Roman Catholic, Greek and Anglican Communions.

CHRISTIAN UNITY ASSOCIATION OF SCOTLAND, 1903, Secretary, Rev. Robert W. Weir, Edinburgh. For maintaining, fostering and expressing the consciousness of the underlying unity that is shared by many members of the different Churches in Scotland.

CHRISTIAN UNITY FOUNDATION, 1910, President, Rt. Rev. Frederick Courtney, office, 143 E. 37th St., New York. For the promotion of Christian unity throughout the world by research and conference.

CHURCHMEN'S UNION, 1896, President, Prof. Percy Gardner; Hon. Secretary, Rev. C. Moxon, 3 St. George's Square, London S. W., England. For cultivation of friendly relations between the Church of England and all other Christian bodies.

COMMISSION ON THE WORLD CONFERENCE ON FAITH AND ORDER, 1910, President, Rt. Rev. Charles P. Anderson; Secretary, Robert H. Gardiner, Esq., Gardiner, Me., U. S. A. For a world conference of all Christians relative to the unity of Christendom.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, 1908, President, Rev. Frank Mason North; Secretary, Rev. Charles S. Macfarland, 105 E. 22d St., New York. For the coöperation of the various Protestant Communions in service rather than an attempt to unite upon definitions of theology and polity.

FREE CHURCH FELLOWSHIP, 1911, Rev. Malcolm Spencer, Colue Bridge House, Rickmansworth, London, N. For the cultivation of corporate prayer and thought for a new spiritual fellowship and communion with all branches of the Christian Church.

INTERCHURCH CONFERENCE ON ORGANIC UNION, 1918, Ad Interim Committee, Chairman, Rev. W. H. Roberts, Philadelphia, Pa.; Secretary, Rev. Rufus W. Miller, Witherspoon Building, Philadelphia. For the organic union of the Evangelical Churches in the United States of America.

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA, 1919, Chairman Executive Committee, John R. Mott, New York; General Secretary, S. Earl Taylor, 920 Broadway, New York. For giving and accomplishing an adequate programme for Protestantism in the world.

NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES OF ENGLAND, 1895, President, Rev. Principal W. B. Selbie, Mansfield College, Oxford; Secretary, Rev. F. B. Meyer, Memorial Hall, E. C., London. For facilitating fraternal intercourse and coöperation among the Evangelical Free Churches in England.

CHRISTIAN UNITY CALENDAR

A WORLD Conference on Faith and Order, time and place not yet named.

AT THE instance of the Association for the Promotion of Christian Unity, Pentecost Sunday has been named primarily as the day for special sermons on Christian unity in all Churches, along with prayers to that end.

A CONFERENCE on the organic union of the evangelical communions of America will be held at a place and time to be designated later, perhaps in November or December of 1919. For particulars write Rev. W. H. Roberts, D.D., Witherspoon Building, Philadelphia, Pa.

THE Commission of the Protestant Episcopal Church on the World Conference on Faith and Order requests that the Week of Prayer be observed January 18-25, 1920 (January 5-12 in the Eastern Calendar). Suggestions as to the same may be had from the secretary, Robert H. Gardiner, Gardiner, Maine.

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RELIGIOUS SYSTEMS OF THE WORLD, London, Swan Sonnenschein & Co., 1908 .....
RESTATEMENT AND REUNION, Streeter, Macmillan, 1914..... .75
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THAT THEY ALL MAY BE ONE, Wells, Funk & Wagnalls Co., 1905.... .75
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THE CHURCH AND RELIGIOUS UNITY, Kelly, Longmans, 1913..... 1.50
THE CHURCHES OF THE FEDERAL COUNCIL, Macfarland, Revell.... 1.00
THE LARGER CHURCH, Lanier, Fredericksburg, Va. 1.25
THE LEVEL PLAN FOR CHURCH UNION, Brown, Whittaker, 1910..... 1.50
THE MEANING OF CHRISTIAN UNITY, Cobb, Crowell, 1915..... 1.25
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THE PSYCHOLOGY OF RELIGIOUS SECTS, McComas, Revell, 1912.... 1.25
THE SEVENFOLD UNITY OF THE CHRISTIAN CHURCH, Hall, Longmans, 1911 ..... .75
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CHRISTIAN UNITY PRAYER LEAGUE

MEDITATION

We have now reached the point when we can begin to appreciate the force of the contention that the supreme need of the hour is a catholic Church. If we have long been realizing with growing intensity "the dangers we are in through our unhappy divisions," the spectacle which Christendom presents at this moment should drive us to our knees in penitence and prayer. * * * Who can doubt that, if in every country which has staked its all upon the issues of this tremendous and appalling strife, the universal Church had possessed not a nominal but an effective existence; if the local societies of Christians in every land had been living in corporate touch with one another; if the disciples of Jesus, loyal in heart and soul to the soil which nourished them, had yet been aware of a spiritual loyalty still more compelling—if in a word the noble ideal of the Epistle to the Ephesians had been a practical reality, not a sword would have been drawn, not a bolt shot, not a home desolated? That is about as certain as anything can be.—Canon J. G. Simpson, in *The Conception of the Church.*

PRAYER

O God, the Father of our Lord Jesus Christ, the Great King and Head of the Church, Who hast gathered us into this holy fellowship, Thou Who alone canst save and sanctify, and be our strong Deliverer, we pray that Thy Church may be set free from all her sins and frailties—from all unbelief in Thee, from narrow conceptions of her mission, from fetters of out-worn tradition, from listlessness, self-satisfaction, and blindness to the needs of the present, from pride and vainglory, from fear and cowardice, and from trust in outward things—that she may be presented to Thee a glorious Church, holy and without blemish, not having spot or wrinkle or any such thing. Hear us, O God, as we plead on behalf of Thy Church, as she stands confronting the great need of the world, conscious of failure, humbled by her shortcomings, and yet eagerly longing for fresh power from on High. Put forth Thy strength and come and save us. Come and visit us with Thy salvation. Enable us to open our hearts to the Word of our Living Lord and Saviour in this our day and generation. O Lord, revive Thy work in the midst of the days, in the midst of the years make it known.—From *Fellowship Litanies, No.* 2.

CONTRIBUTORS TO THIS NUMBER

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is the supervisor of the Interchurch Survey for the state of Missouri and a member of the Social Service Commission of the Federal Council of the Churches of Christ in America. He is professor of Social Service and Christian Missions in the Bible College of Missouri and is one of the contributing editors of *The Christian Century*, Chicago, and author of *The Social Work of Christian Missions*, etc.

A. C. THOMAS

is a member of the Ad Interim Committee of the Interchurch Conference on Organic Union of the Evangelical Protestant bodies in America, representing the movement with which he is identified, known as "Christian Union." He is the pastor of one of the churches bearing that name, having given much time to the work of union among the people of God.

T. A. LACEY

is the author of *Unity and Schism* which were lectures delivered on the Bishop Paddock Foundation of the General Theological Seminary, New York. He is a strong voice among Anglicans in behalf of a united Christendom and has spoken with force on both sides of the Atlantic in this interest.

THE RESURGENCE OF NEW LIFE

TO-DAY there is an extraordinary danger besetting us that we identify God with the old things as such, with the traditional, with the past, with existing institutions, supposing that He is to be seen nowhere else. Now, I have no doubt at all that God is in the past; nevertheless, let us remember that the God whom we worship is a God of new things; and may the Lord deliver us from the blindness and the folly which supposes that just because a thing is new it must be impious, or that it is ungodly because it disturbs our comfort. We have to walk warily to-day, with our faces towards the light, lest we make a mistake. God may be pointing to us the way in this new thing that to so many appears to be a spectre of unrest and destruction. Amid the resurgence of new life among the common folk in all parts of the world to-day, in the impulse towards emancipation and revolt which is spreading among the workers everywhere, let us be very careful lest we miss the very fingerprint and the countenance of God. For it is in settings of that kind that God has revealed Himself in the past, and it is so that He may be revealing Himself to this generation. Look out for the new thing, for our God is a God of surprises. Is it not written that "In an hour ye know not"—yes, and in a fashion and a place ye know not—"the Son of Man shall come?"—*Rev. Richard Roberts* in a sermon delivered in Bishopsgate Chapel.

THE
CHRISTIAN UNION QUARTERLY

Vol. IX. OCTOBER, 1919 No. 2

EDITORIAL

TOURING IN THE INTEREST OF CHRISTIAN UNITY

The editor of this journal made a tour during a part of May and all of June from the Atlantic coast to the middle west of the United States, speaking and holding conferences in fourteen places. The purpose of this tour was not so much to convey information regarding the Christian union movement, for most people are informed in these matters, as it was to find at first hand the mind of the church regarding this great issue.

The plan was to meet in an informal conference a group of ministers and laymen to the number of forty to sixty, including all communions in the city, then in the afternoon of that day or the next day to meet a group of women representing all communions. In most instances a public meeting was held in the evening, and on Sunday sometimes the whole day was given to Christian unity, as was done in Lexington, Ky., under the direction of the Rt. Rev. Lewis W. Burton, D.D., bishop of that diocese. In that instance there was a Christian unity service in the First Methodist Church at eleven o'clock, a union service of all the churches of Lexington in Christ Episcopal Cathedral at four o'clock, and a Christian unity service at the First Presbyterian Church at eight o'clock. In some cities an Episcopalian had charge of all arrangements, in others, Disciples, Congregationalists, etc. Rev.

E. L. Goodwin, D.D., editor of *The Southern Churchman,* and Rev. H. D. C. Maclachan were chairmen for Richmond; Rt. Rev. Lewis W. Burton, D.D., and Rev. I. J. Spencer, LL.D., for Lexington; Rev. A. B. Philputt, D.D., for Indianapolis; Rev. Edgar DeWitt Jones, for Bloomington; Rev. F. W. Rothenburger, for Springfield; Rev. Dr. Armstrong, secretary of the City Federation, for St. Louis; Rev. R. B. Briney, for Carthage, Mo.; Hon. H. M. Beardsley, a Congregationalist, for Kansas City; Rev. M. Lee Sorey, for Lawrence, Kansas; Rev. W. A. Shullenberger, for Des Moines; Rev. A. M. Haggard, for Boone, Ia.; Rev. C. C. Morrison, editor of *The Christian Century,* for Chicago; Rev. R. W. Woodroofe, of the Episcopal Church, and Rev. J. H. Goldner, for Cleveland, etc.

In most instances at the noon hour a luncheon for fifty to a hundred was provided, and in other instances a public dinner in the evening for several hundred. Especially was this so in Chicago under the direction of Rev. C. C. Morrison. Mr. Robert H. Gardiner, Gardiner, Maine, secretary of the Commission on the World Conference on Faith and Order, was with me in Baltimore and Richmond and Dr. F. W. Burnham, Cincinnati, Ohio, president of the American Christian Missionary Society, was with me in Springfield and St. Louis. Both of these rendered valuable service.

I sought to speak in behalf of the three most outstanding movements for organic union. I named them in order: first the Episcopal movement—the World Conference on Faith and Order—always emphasizing that fine twofold question of this conference—What does your communion hold in common with all Christendom and what does it hold as a special trust that differentiates it from all other bodies and therefore justifies its separate existence? The second is the Presbyterian movement—the Interchurch Conference on Organic Union, which met last December in Philadelphia, the Ad Interim Committee of which is now at work on a plan for the union of

all evangelical Protestants. This conference will meet again in the autumn. After that the plan will be presented to the Protestant bodies for definite action. Whether the plan now worked out or another be adopted is secondary, only the evangelical Protestants must get together, first, loosely bound without interference with their denominational machinery, but to forthwith grow into a harmonious force for united action. The third movement is that of the Disciples—the Association for the Promotion of Christian Unity, Baltimore—which emphasizes local conferences among all religious bodies, intercessory prayer, for there can be no unity without the atmosphere of prayer, and the distribution of irenic literature. The only office in the world where all kinds of Christian unity literature of irenic character under the authorship of Protestants, Roman Catholics and Greek Catholics can be obtained is in that office. They send out 25,000 pieces of Christian unity mail a year and to all parts of the world.

These three movements supplement each other. The Episcopal movement is for the union of the whole church, the Presbyterian movement for the union of evangelical Protestants, and the Disciple movement helping both by their local conferences, leagues of intercessory prayer and distributing irenic literature in that interest.

This was doubtless the first tour of its kind ever made in this country. I delivered sixty addresses. The interest surpassed my expectations. There were always many qustions asked and in turn questions were freely answered. There is a genuine desire for Christian unity which cannot be smothered by reactionary efforts. The inquiry in many instances was "What can we do?" Leagues for conferences, prayer and research must be organized all over the country. The whole church is making the discovery that divisions are unspiritual, unwise and unnecessary. A divided church can never produce the best spiritual results, and its attempts to win the

world in many instances rival the escapades of Don Quixote rather than that fundamental unity which characterized the life of the Founder of Christianity.

The distribution of literature has its function, but the message of a united church must be carried by individuals. In the instance of the Prohibition movement for many years America had to be evangelized in that interest before the abolition of the saloon. It is no less so regarding the unity of the church. There are both opposition and indifference. These can be removed and must be. Teams must go out until the whole nation has been awakened. This awakening must not be on an emotional basis, else it will quickly subside. There must be literature, well written and well printed. Classes must be organized for this work as in the temperance cause and missionary endeavor. City, district, state and national conferences must become permanent institutions. It is the greatest task before the church and calls now for the best men and women in the various communions. It will require large sums of money, but when men and women of large means become more interested in Christ and a lost world than in their denominational peculiarities the money will come, for a united church is of God, preëminently, distinctly and eternally. Although great difficulties face us, the outlook is radiant with hope.

While statesmen are planning for a league of nations, as long years ago our forbears planned for a league of independent states that made this union of the United States of America, it is high time that the whole church should rally her forces for such a league of united action, that not only the League of Nations may be maintained, but that the new world may be upon better foundations for permanent peace and social betterment than it was in 1914. This is no choice of ours; it is a necessity, for an unbelieving and wrecked world is the price we are paying for our divisions.

THE RURAL CHURCH AND CHRISTIAN UNION

By Alva W. Taylor, Chairman of the Commission on Social Service for the Disciples of Christ, Columbia, Mo.

We have hitherto discussed church union from the standpoint of creeds and beliefs and established polities. We have spent much time canvassing historical differences and debating over the vested interests of tradition. We have pretty thoroughly exhausted possibilities in the intellectual field.

The prayer of Christ for unity among his disciples was in order that the world might believe. Howsoever our creeds and polities may have functioned in the past the outstanding problem to-day is what will function best *now* in the task of bringing the world to believe on Christ. If some good angel would take from our minds over night all that clings to tradition and sectarian loyalty and leave in our hearts nothing but devotion to Jesus and the Gospel plus our church organizations, what assessment would we make of the value of the instrument we are given with which to do the work of bringing the world to believe upon Him?

There is nothing so incontrovertible as fact. It is the most inspiring thing in all our possessions when we are devoted to a sacrificial service and the most uncomfortable thing in the world when we do not want to give up a favored loyalty with which it refuses to square. There is a very ancient saying that figures do not lie but that figurers sometimes do. And there is a more modern one to the effect that there are three kinds of liars, viz., common liars, unmitigated liars and statisticians. Statistics can be misused; they can be used to butress up most any kind of a cause; like the Scriptures they are the favorite device of all kinds of schismatics and doctrinaires and

schools of thought. You prove or disprove according to your selection and arrangement of them.

But we have proceeded too long in our religious work without use of valuable statistical studies. It is not meet to ask how much it costs to save a soul but it is advisable to inquire how much money we have wasted in vain efforts to save them. A church's worth cannot be measured in the cost of its building or its annual budget, but the kingdom may be better promoted through a business-like study of where and in what manner the money spent will do most for the promotion of the kingdom. Neither would we constrain any work of good conscience by a mere cash economy but we would do well to consider cash economy when we endeavor to use a stated sum to promote the works of a good conscience.

So the question we have to raise in this article is regarding the effectiveness of the church in one field. Have we pursued creed so far that the Gospel suffers? Have we expressed loyalty to denomination to such an extent that the universal church is divided to the point of great weakness? Have we multiplied churches until *the church* is injured? Have we wasted the Lord's treasure on the less essential to the neglect of the more essential? Have we invested in traditional interpretations of the Gospel until we have neglected the Gospel itself?

The rural church has been the bulwark of democratic Christianity in America. It has furnished ninety per cent of the ministers and missionaries. It has equipped many of the great city churches with their officiary and leading workers. It has supplied an overwhelming majority of the students in the church colleges where they have graduated into city occupations and become the social and moral bulwarks of municipal life. It has even panoplied an imposing number of the social settlements with workers. Its idealism and its isolation have both wrought to these ends.

American rural life has hitherto been extremely individualistic. In that it has simply expressed the leading and indeed the hitherto vital characteristic of our Americanism. The democratic revolution was first a protest against individual coercion and on behalf of the rights of man as against that of kings and bishops. But democracy is now progressing into another realm of development. We have established the rights of the man and, with Mazzini, the great spiritual prophet of democracy, we now begin to talk in terms of the duty of man to his fellow-man. Of an enforced corporation of men we will have none, of a voluntary coöperation of men we cannot have too much. But rural life today is being socialized. Indeed its socialization is phenomenal, so rapidly is it proceeding. The rural mail delivery, the telephone, the automobile and with them all the nation-wide movement for better roads is destroying isolation through overcoming distance. Following them is the coming of the consolidated school which in a very definite manner creates a community center. To-morrow will come the class organization of the farmers for coöperation and mutual benefit in both economic and political affairs. There is grave danger that the church, the one institution that is supposed to teach brotherhood and coöperation, will be the laggard in this socialization.

There have been a considerable number of rural church surveys made—enough to give us a sort of cross-section analysis of the situation in the country. Those by the Presbyterian Department of Country Church Work cover various counties in some eight states. The Moravian Country Church Commission has made several parish surveys. Various rural life surveys by extension departments of state colleges and universities have covered the rural church in their inquiries. The very thoroughgoing investigation of one county each in Vermont and New York made by Chas. O. Gill some years ago is now

followed by his great survey of the entire state of Ohio. All the other inquiries were significant as cross-section analysis of the situation but this impressive array of findings covers so large a territory and in a state that may be considered so adequately representative of the whole country as to make the results there set forth conclusive. Mr. Gill's summary of this survey is now on the Macmillan press under the title "Six-Thousand Country Churches." His long experience in the rural pastorate together with years of work in surveying rural church conditions make his interpretations quite as valuable as his statistical findings. Many of the books hitherto written on the question have risked interpretation on fragmentary and general knowledge but we will have here an authoritative treatise. The student of the rural church situation would do well to read also Brunner's "Country Church in the New World Order," Groves' "Using the Resources of the Country Church," Warren H. Wilson's various works, the rural church chapters in Vogt's "Introduction to Rural Sociology" and an older but never surpassed volume by Anderson entitled, "The Country Town." These volumes together with the surveys heretofore mentioned give the best that has been said. One cannot forbear however urging a reading of Morse's "Fear God in Your Own Village" as an inimitable account of how one man put over the community church idea.

From these surveys we wish to set before the reader some incontrovertible facts. There are things more valuable than economy of either men or money but there are few certainly who will defend the waste of both in the rural church of to-day. In all rural Ohio there is one church to every 280 people. Two-thirds of them have a membership of less than one hundred. The Presbyterian surveys revealed a like over-churching in practically all the States where their inquiries were made. In many

counties the ratio ran much higher of course. In Morgan county, Ohio, seven townships have one church to every 142 population and in one of them there is a church to each 94 people. In Boone county, Missouri, there is a church to every 230 souls in the open country and the towns under 800 population. In several near-by counties the proportion is even greater. In this Missouri county there are single "communities" of seven miles square with as many as nine churches and there are few in the county with less than five. In all these surveys, covering nearly 10,000 churches, an organization and a building is found for an average of every six square miles. If there was one church for every seven miles square few would be more than four miles from a church house—not an insuperable distance certainly—and the number of churches would be reduced to one-eighth their present number. If they were reduced to one-sixth their present number they could be so placed as to approximate easy walking distance to Sunday school for every country child in the nation.

If one is interested in religious efficiency rather than sectarian loyalty the weakness implicit in this astounding situation is manifest. More than 90 per cent of these churches have no pastoral care or oversight. Fully 95 per cent of them are without resident shepherds. The country church can no more succeed without pastoral oversight than can its city sister. Farmer folk are in no wise spiritually different from their town cousins. Just because they have no manager on the ground for their religious organizations their churches are inefficient, their missionary giving is small, the Sunday schools are weak and sporadic and their young people without religious organization adapted to the life of youth. The only saving grace in their social life is the lack of those acute temptations that assail the city young folk.

There is no class of people among whom religion can function in a greater or more wholesome degree than among country folk. Their nearness to nature and to nature's God, the simplicity of their social relationships, the manner in which the primitive virtues of kindness, sympathy and personal fellow-help govern their social relations, the dominance of personal friendship in their associations, their naive inclination to follow strong personalities all combine to give Christianity an opportunity among them beyond any other class. The fact that there are so many churches in the average country community is proof positive of their religiousness.

In the days when creedal loyalty stood for religious zeal they established these churches. The pioneers who founded them were heroic men. They braved the wilds, rode the saddle-bags, stood like fiery prophets in the midst of rough frontier settlements, traveled without purse or script and were supported by the self-sacrifice of wife and family who often worked valorously on a "clearing" while the man of God wrought in some missionary journey farther West. But those heroic men were not constrained to their sacrifices by the simple desire to give Christ to the unchurched frontier community; they were profoundly convinced that unless that community had a church of their faith and order it had no real church of Christ. Thus they did not simply seek out unchurched settlements, though many of them did that assiduously, but they also sought out those that had no church of their persuasion, and with a conscience that was no less iconoclastic regarding other sects than it was zealous for its own they founded "true" churches. The fact that there were already churches there did not deter them, indeed it only spurred them to greater zeal lest the "faith" be not declared through some false sense of brotherliness or the edge of their zeal dulled by a shilly-shally fraternization.

All this zeal was not so sadly misplaced as we sometimes now think. In those days we were still fighting for the right of every man to think as his honest mind led him to think and for the right to worship God according to the dictates of one's own conscience. At least we were still under the lees of that great contest. If our multiplied and sectarian divisions of Protestantism were inevitable in the war for freedom then the price paid was not too great. Teleologically they were not necessary but sociologically they were inevitable. If some great religious genius could have organized some great council that could have governed the whole Protestant enterprise with a divine prescience all this division could have been avoided. But we have never had such geniuses nor have we been given the divine prescience. We have been left instead to the cosmical ferment of great ideas and more or less inchoate forces with the rising of many great leaders who were able to compass only a fragment of the new creation, each able to lead us by some new idea into some uncharted land. Thus our cause was won through a complex of many causes. It was inevitable that there should be great waste in such a movement. Waste is always the price of progress in uncharted lands. As a useless by-product of the process of clearing the way there sprang up many small and narrow sects with queer and lopsided programmes. They are simply reflections of the manner in which human minds work when left to their own devices. They involved waste and division but it is better to endure them than to deny the privilege of democracy and the rights of free speech and assemblage and organization. Thus of the 204 sects listed in the national census two-thirds of them are small and inconsequential and another seventy odd are subdivisions of the eight larger and more or less homogenous communions.

These divisions were inevitable in the process of winning individual rights to think and to organize and as a part of the process of evolving a democracy, but it is not inevitable that they forever continue. It was never the many churches that gave Protestant religion strength in America; it was the assertion of freedom that gave it moral strength to progress in spite of the weakness of its divisions. To-day freedom is won and the inevitable results that make for weakness are brought under appraisement with a judgment that ought to be able clearly to differentiate between the values in the cause won and the waste it involved. All evangelical Christians are debtors to each of the denominations that gave the world a new and valuable truth. We are all as free as Baptists or Congregationalists; we are all as devout as Wesleyans and as orthodox in regard to the regnancy of God as are the Presbyterians. We are all rapidly becoming as efficient in our polity as Methodists and Episcopalians, and all of us seek to stand as loyally on Scripture and Scripture only as do the Disciples. We are deeply debtor to one another and our dominant loyalty is with all alike to the person of Jesus Christ. Again, we say, there is not enough upon which we differ to save a single soul and there is enough in which we agree to save the world if only we would unite our forces to save it.

We cannot keep faith with the fathers if we go on thrashing old straw. They dared new enterprises. The thing that motivated them was not a mere small party shibboleth; it was devotion to a free mind and the democratic right of asserting it. That it involved party shibboleths does not in the least mar the argument any more than the error of "state's sovereignty" marred the epoch making loyalty of the nation's fathers to democracy. They put the world on the highway for democracy and we are taking care of the minor error of state's sovereignty. Just so must we now make reassessment of our

denominational loyalties and measure their working efficiency in terms of the task of Christianizing both the local community and the world at large.

This problem can best be studied in the rural community where the sparseness of population brings the weakness of division to its most observable fruitage. The situation revealed in the conditions heretofore described are appalling from any viewpoint of religious efficiency.

Further study shows that the credal loyalties that so gripped the generation just passed do not grip their grandchildren. The weakest country church is as a rule the one that most preaches denominational distinctiveness and the strongest is the one that most persistently devotes itself to community welfare. The cause that brought all these divisions to the average rural neighborhood is won and the native logic of the farmer mind refuses to approve again the plowing of ground that now ought to be sown. Democracy is turning from the question of rights to that of duties; it is on a new era of progress from individual freedom to coöperative efficiency. Farm isolation is breaking down in all other regards and the young farmer refuses to isolate his religious faith in any sectarian insulator. After the tragedy through which armies learned unified warfare and nations coöperative sacrifice and communities discovered how to coordinate all their activities to gain a victory thousands of miles from home and the heart of the average man was suddenly attuned to beat in unison to a humanity that was before but dimly known, the church of Christ will not remain immune from the grand passion of brotherhood. We have scrapped competitive industries and brigaded differing national armies and merged international credits and surrendered divisive national ideals in a great vicarious undertaking; it is a poor time to argue that the religion commissioned to preach brotherhood should continue to maintain establishments that divide brothers in every community in the land.

Not only do our surveys reveal the over-churching and consequent under-pastoring of the rural communities but they also reveal the ineffectiveness of the local church thus made small by sheer duplication of churches. The general conclusion runs that the smaller the membership the fewer the chances for improvement. The Presbyterian surveys found that in churches under 50 members only 17 per cent made progress while in those of more than 200 members 79 per cent made progress, and the scale increased from the church of 50 up to that of 300 in a fairly uniform proportion. E. Talmage Root found in Massachusetts that the average community with more than two churches actually enlisted fewer new members for all its churches and gave a total for all to missions much less than where there were only two. Mr. Gill discovered that 55 per cent of the rural churches in Ohio have less than 75 members and that the church of less than 100 members making gains was rare. Religion is least effective in Ohio in the 1,000 communities that are most over-churched. In one-fourth of these duplicating churches in Indiana no young men were found in the membership and in a single over-churched township 80 per cent of the people were members of no local congregation. Yet in the rural churches at large 75 per cent of all enlistments are made before the age of twenty-one. In the Ohio cities, with one church to every 841 population, the percentage of the people belonging to church is as great as it is in the country with one to every 280 population, and that notwithstanding the competing attracions in the city together with the complexity of interest and the greater power of evil.

There are almost no competing institutions in the country and people must go to church or to the market town to meet one another. Yet the average rural church is not well attended. The average congregation is even smaller than the total membership and in Ohio it was

found that only about one-fourth of the actual membership was present at the average service. In the New Hampshire and New York counties, where records are intact over a sufficient number of years, the facts are conclusive that the churches are not as large in membership nor as well attended as fifty years ago. The things that used to interest and to challenge loyalty do not do so in like degree to-day and the ministry have too much inclined to use the old instead of recognize the new appeal. Nor does the small denominational church make a financial appeal. Some four-fifths of them support preaching only once per month with customary periods of time without even that. Three-fourths of the preaching tenures are for only one year with an average salary of $800 in Ohio and other northern states, and down to one-half that sum in many southern sections. The budget runs at about $250 for a church of from 100 to 150 members. In the United States only about 7 per cent of this goes to missions and benevolence. In the Canadian surveys, made by the coöperation of Presbyterians and Methodists, general conditions were found to be about the same but the average for missions somewhat higher as also that for church attendance. In all together the findings show that on the basis of membership and missionary effectiveness less than 40 per cent of the rural churches are making any progress while a like proportion are unmistakably dying.

The argument in this article forbids that we bewail the fact that so large a proportion are unmistakably dying if only there was assurance that those that live will function to give a more virile Christianity to their communities, and that those that die perish before the more adequate and virile functioning of those that live. But often whole communities are left without a virile church in this process and Christianity is threatened with emasculation and the community with moral deterioration.

In the eighteen counties of Southeastern Ohio, with a century of religious history behind the churches, there is a greater deterioration of churches than elsewhere in the state though the number is larger in proportion to the population than in the state as a whole. The only sect that seems to thrive is the Holy Rollers and crime is greater than in the foreign populated cities of Youngstown and Cleveland. The rate for tuberculosis, degeneracy and pauperism is larger than in the state at large. The ministry is less educated and the dependence upon the revival meeting greater. Vote buying reaches its zenith in this most grossly over-churched region and with 1,500 revival meetings in one county in the past thirty years the church life is at the lowest ebb and likewise also the moral life of the communities. To be sure there are other causes, such as soil deterioration, but it is under just such conditions in Massachusetts and other New England states that church federation and the resident pastorate are effective in saving the day. It seems quite evident that Christianity may lose out while sectarian loyalty heroically seeks to save a dying church.

The way out cannot be made effective through a doctrinaire programme for ideal union. It must be made practical and deal practically with the religious convictions of sincere men. The historic loyalties of denominational type cannot be anaesthetized with even the most ideal of appeals. Nothing works in the long run like ideals but few things work so slowly or require such administrative patience as the task of reshaping historic institutions to them. Try on the ideal of church union in the average community and it will be found easy to convince all that the many churches should somehow be united but very difficult to convince many that any particular plan for uniting them is acceptable. Few of us belong to this or that denomination to-day because we have been convinced by an original and unprejudiced ex-

amination of the various tenets that a certain one is right and thus have united with it. Our membership is traceable to the fact that our families were members, or we grew up under the dominant influence of a particular communion instead of some other, or our youth's comradeships were there or to some other more or less fortuitous cause. Having come under this fortuitous association or training we adopted a particular church and established a loyalty to its tradition and fraternity. We have usually accepted membership or its initial steps and then learned why it preached so and so and literally became convinced of the truth of what we accepted after we had accepted it. Thus our fundamental attachment is not to the logic of its creed but to its tradition. It is a logical attachment as men habitually form attachments, but it was not formed through a process of individual rationalization.

But the surrender of the traditional comes only by the pioneering of ideals and the enforcement of working ideas. Somehow or other we must reduce over-churching to get an effective church and coöperation must replace competition in the religious institutions of rural America if we keep Christianity virile to meet and guide the socializing of rural life. But we shall no doubt have to do it by keeping the trains running while the new and stronger bridges are being builded. No one of us will be able to swallow up all the others through preaching a doctrinal Christian union but the ideals of that union will work out through a patient, common-sense administration of church effectiveness in doing the practical tasks of Christianity. Any proposal for union that calls for a compromise of conviction will not work because conviction is the foundation stone of personal religion. But many honest convictions are only prejudices or half-truths and will yield, not to compromise, but to their own fulfilment in larger truths. We cannot destroy loyalties

out of hand but we can enlarge them through directing them into organizations that more effectively embody the most fundamental of all our loyalties, the one indeed that we hold in common, our loyalty to the Saviour of mankind in His work of saving the world. No one denomination will exchange its loyalties for that of another but all may be constrained to enlarge them into one common passion to make their common loyalty to Christ effective in doing His work in the community and in the world at large.

That organic union is possible in only an occasional case is too patent to demand argument. In that matter we face a fact and not a theory. Theories can be argued and resolved but facts cannot. That the spirit of coöperation is becoming pervasive is apparent. Is there a way in which coöperation can be practiced so as to eliminate over-churching with its consequent weakness and effect an organic enterprise that will not compromise conviction? The federated church seems to offer that possibility. It leaves each group, and each individual free to maintain any and all their traditional and personal loyalties. It need not disturb the overhead or denominational relations of any of the various groups; each can maintain its missionary and representative connection with the denominational societies and conventions so long as the traditional sentiment in regard to them remains. It creates a church that accomplishes union in its own community but does not thereby cut off fraternal relations with all other churches through severing denominational ties without having set up a new "union denomination." By uniting the local congregations it makes a resident pastor possible and with him the strengthening of religious work in the community. It gives a larger motive for church activity through enthusiasm for a more definite community programme, the success of numbers and abler direction. It will make for longer tenures to the

minister and procure for the church an abler ministry. It will broaden the church programme from preaching once or twice a month in each of several churches in which the members are seldom more than mere listeners to a full programme of church work with services every Sunday, the organization of the young people and other classes, the promotion of sociability and of a benevolence that always comes by giving the people something more to challenge their generosity. It recenters attention from the waning interest in sectarian programmes to the increasing interest in community welfare. By doing the will in regard to unity it will in time work out union. What we cannot procure by the revolution of ideal and immediate organic church union we can evolve through putting first things first and allowing them to work out their own fruitage in time and through the sound process of human nature. We cannot see all the process from the beginning. If we refuse to attempt anything until we can do so we will perish in doubt and inanition. By practicing unity we will learn the way to union.

Alva W. Taylor.

CHRISTIAN UNION

By A. C. Thomas, President of the General Council of Christian Union, Milo, Iowa

Christians have been so divided and subdivided into denominational distinctions and so familiarized with those divisions that many have come to the conclusion that schisms are of God and must needs be so.

Each division sets up the strongest plea of jutification for its own existence as a denomination, and thereby for the rent that is made in the church of Christ.

Yet upon no consideration whatever will they allow the least approach to a division among themselves. At once they become unionists for their own sect and in the great fervor for their denominational zeal for their party they become loud for union and grow horribly intolerant toward any other division; however pure their motives, conscientious their feelings and holy their lives may be, one ignores the other. Recriminations are indulged, weapons are put in the hands of infidels against Christianity, the church of Christ bleeds at every pore. Already the Spirit of God like a fire is burning; many wise and good men are coming up to the help of the Lord against the mighty; many able ministers of the New Testament, many master minds in our holy religion, are now worthily employing their time and talents in preaching, writing and laboring in various ways, to build up, establish, support and extend the cause of Christian union the world over.

The elementary principles of Christian union in which all Christians are to be united into one visible organization, as they are undoubtedly one spiritually, are set forth in the Word of God, as follows:

Experimental religion is the first principle. This is a fundamental principle; indeed this is the very foundation principle of Christian union. It is worse than idle to talk of any Christian union without it, for without it there can be no real Christian, and of course no Christian union. A full and free pardon of all past sin, an entire regeneration of the heart and an adoption into the family of God underlies and is interwoven with Christian union. Whoever experiences this holy religion is brought into one common Christian family, one holy brotherhood, where all Christians are inseparably united together.

In one heart—God says, "I will give them one heart" (Ezek. 11:19). And the multitude of them that believed were of one heart and of one soul" (Acts 4:32).

In one mind—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you" (1 Cor. 1:10).

In one spirit—Stand fast in one spirit "with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit" (Eph. 4:23).

One in love—"By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35).

One in faith—For there is "one Lord" and "one faith" (Eph. 4:5). The above texts fully settle the point that experimental religion is an elementary principle of Christian union and that therein they are required to be one in heart, one in mind, one in spirit, one in love and one in faith.

Practical religion is but the development of experimental religion. As the latter is from Christ so the former must be also. "By their fruits ye shall know them." As experimental religion develops practical re-

ligion, so Christian union in the former must of necessity develop Christian union in the latter. It is clear from a careful study of the Word that Christians must be guided by the Holy Scriptures into a oneness in their manner of life and religious practice. They are taught that they must walk by the same rule, even as Christ walked.

The number of rents and schisms perpetuated among the people of God is equaled only by the multiplicity of human names, human titles or human cognomens, given to distinguish these parties and factions one from the other. The multiplicity of these human names, or earthly titles is in turn equaled only by the multiplicity of human disciplines, human rules or human formulas, by which each faction or party, under its own appropriate man-made name, is respectively regulated, governed and controlled. That all these human names and creeds are in their nature fragmentary, sectional, factional, schismatic and divisive, perpetrating and perpetuating the rents and divisions of the Church of Christ and therefore totally destitute of any recuperative power of Christian unity, is not only self-evident, but perfectly manifest from their perpetrating and perpetuating the existence of a corresponding number of denominational distinctions, each one earnestly contending and laboring for and sectionalizing, sectarianizing and glorying in its own name and creed exclusively.

As all the human creeds totally fail to effect in any way a Christian union of all Christians irrespectively, so all human names for the people of God fail, and must forever fail. The reason is manifest: Because there is no name an elementary principle of Christian union in which all Christians are to be united and bound together into one body but the divinely appointed name of Christ. This name possesses an illimitable, sacred preciousness that wins and binds the affections of all alike to it. It

has an infinitely indescribable and unspeakable charm that fascinates and blends alike all Christian hearts into one most exquisitely delightful stream of illimitable love both to God and men.

At this most charmingly magnetic name souls tremble into life and turn by divine love inspired, toward their God, His Law, His Name and also toward their brethren. The name of Christ possesses an inherent recuperative power of Christian union.

The crowning proof to all the world of the Messiahship of Christ is to be found in the fulfilment of His memorable prayer, "That they may all be one; * * * that the world may believe that thou didst send Me." This is the chief tower of strength in overcoming and subjugating the world to Jesus Christ, in raising the world from darkness to light, from error to truth, from ignorance to knowledge, from sin to holiness, and from death to life. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent."

The unity and oneness of all the followers of Christ, the unity and oneness of his church is distinctly set forth in this prayer, to be an essential prerequisite for the conversion of the world and the universal triumph of the church of Christ.

The only barrier in the way of organic union of the church of Christ, is the exclusiveness of denominationalism. It is not that different bodies of Christians hold different views, for that they have a right to do. It is not that they have different convictions; that likewise is their right. But it is because they insist on excluding from fellowship all who do not agree with them.

If the doctrine of Christian union is a Bible doctrine and an essential prerequisite to the conversion of the world, then Christians and Christian ministers have a

great work to do at home before they can hope to successfully Christianize the heathen world.

When Christians will agree, for the sake of the unity of the church and the conversion of the world, to rise above their party interests, fall back upon apostolic grounds and build the church of God according to the pattern, in the spirit of Christianity, then the world will believe that Jesus is the Christ, the Saviour of the world and the unity and glory of the church restored will be the harbinger of Christ's speedy coming and the ushering in of the millennium.

This may be a very hard and disagreeable work for some. It may be like cutting off the right arm, the plucking out of the right eye; yet if it is necessary, it must be done, and in fact, with the wise of the kingdom there can be no question. Then let me ask, who will help to fell this corrupt tree, that the way of the Lord may be prepared, and all flesh see the salvation of the Lord?

Here then, let us state again as our distinct and settled opinion that when these two great and important things are fully accomplished, the entire abolition of sectarianism, and the reunion of Christians upon the primitive and scriptural platform, then and not till then will the heathen believe in Christianity and "the kingdoms of this world become the kingdom of our Lord, and of His Christ."

"Would to God," says John Wesley, "that all the party names and unscriptural phrases and forms which have divided the Christian world were forgot, and that we might all agree to sit down together as humble loving disciples at the feet of our common Master to hear His words, to imbibe His spirit, and to transcribe His life into our own." None but a most contemptible bigot and miserable, mean, blind partisan will ever refuse for one moment to endorse this sublime and noble sentiment.

It may be well to guard the mind against the sequence of a treason of ideas, the ideas of some as expressed in the phraseology "reconstruction of the church." Although this may be in these days expressive of the glowing warmth of divine love in the heart for Christian union, nevertheless, in the abstract, it is a fatal error, distinctly against the Word of God, and fraught with immense evil. It is an idea borrowed from the reconstruction of the nations of the world at the close of the awful world war, and transferred to the church of Christ. This is hardly tenable. The governments of the nations at best are only human, fallible, and subject to any great and wise providence with the nations. But the church of Christ is of divine origin, a divine institution; and Christ, the foundation of the church, who is head over all things to the church and the great lawgiver of the church, is divine, infallible, immutable, "the same yesterday, to-day and forever."

The church of Christ, therefore, is immutable. The gates of hell shall not prevail against it. "It is easier for heaven and earth to pass than one tittle of the law to fail." "The Word of the Lord endureth forever." Between this nation and the church of Christ, and between the governments of each, there is an infinite disproportion, so that the whole idea of reconstruction of the church is a *non sequitur*.

To suppose that one body of persons above another, or one person above another, or any body of persons at all has a right to supervene the divine arrangement, and reconstruct and build the church of Christ is directly against the Word of God. Christ, though He commissioned Peter as one of the twelve apostles to go and preach the gospel in all the world and to be a coworker with God in the salvation of men, never commanded Peter to build His church or to reconstruct it, but, on the contrary, He reserved to Himself the prerogative to

build up His own church. He says to Peter, "I will build My church." And the Scriptures, when three thousand were added to the church on the day of Pentecost, instead of telling us that Peter received them into the church and so built up the church, after the manner of our modern reconstructionists and church builders, most explicitly tell us that "The Lord added to the church."

The church of Christ primitively, was in a state of perfect unity. All her members were of one heart, of one mind, of one soul and of one accord. Though few in number, yet in their perfect unity they were strong.

In spite of all the opposing powers of earth and hell, wicked men and devils, she stood firm and triumphed. Kings trembled, prisons shook, captive saints were liberated, sinners, wicked men and enemies everywhere by thousands were converted to God daily. If such was the greatness of the wonderful works accomplished by the church then with so few in number, what could she not now do if she, with her millions, stood as she did then in the strength of her perfect union? All over the world spiritual missiles of death would be in relentless power hurled into the camp of the King's enemies, and the slain of the Lord would be overwhelmingly many.

What the church was once she may be again. To this end she is tending. Light is breaking. The day is dawning. The glory of Christian union is beginning. If there is any doubt in the mind of the reader as to the coming victory of God's anointed and the full and complete answer to the Lord's prayer for the unity of His church on earth, you need only to rise above the narrow walls of the sectarian fences that have divided and kept apart the Christians for so many years, and get a real vision. At the recent Conference on Organic Union, held at Philadelphia, where were representative men, such as Rev. W. H. Roberts, D.D., of the Presbyterian

church, Bishop Ethelbert Talbot, of the Protestant Episcopal church, Rev. H. C. Herring of the Congregational church, Rev. Peter Ainslie, D.D., of the Disciples of Christ, and many others whom I could mention, but space forbids (suffice it to say that there were representative men from nineteen communions)—and a sweeter spirited and larger minded set of men could scarcely be gotten together—there was manifest upon the part of each an earnest desire to find a way to get together, and a careful reading of the resolutions adopted by a unanimous vote will convince the most skeptical that the real spirit of Christian union permeated everyone.

It is to be sincerely hoped that the committee who has been charged with the big task of formulating a plan of organic union of the evangelical churches of America, will not be controlled by any desire to favor any particular communion, because of their numerical or financial strength, but with due regard to all, and guided solely by the spirit of the Master, "with proper regard to those forces of vital spiritual life which alone can give meaning to their efforts," "develop a plan so broad and flexible as to make place for all of the evangelical churches of the land, whatever their outlook of tradition, temperament, or taste, whatever their relationship racially or historically." "And that the churches may give themselves with a new faith and ardor to the proclamation of the gospel of Christ, which is the only hope of our stricken world, and to all those ministries of Christian love."

A. C. Thomas.

CHRISTIAN UNITY PULPIT

UNITY IN DIVERSITY

By Rev. T. A. Lacey, M.A.

Preached at the Church of St. Thomas, Regent Street, London.

"As the body is one, and hath many members, and all the members of the body, being many, are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free."—I Cor. 12:12.

We believe in one Holy Catholic Apostolic Church. The unity of the Church of Christ is a fact, not a theory or an aspiration. It is a fact which we recognize by an act of faith. The fact does not depend on our faith; the Church is not one because we believe it to be one, or because of anything that we do in consequence of our belief. It is one as the work of God. It begins from the personal unity of the Lord Jesus. He is the Seed of Abraham, the Faithful Remnant of Israel, and to Him we are aggregated to be the one people of God's election. He is the Second Adam, and as the human race is one, so also the race of the redeemed is one. The divisions of Babel are fused together into a single people, speaking a single language, "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." Under various figures this unity is presented to us. From our Lord Himself you have the figure of the Vine and the Branches. From St. Paul you derive the bold metaphor of the Body and its Members. Both convey the same truth. The Church is not an artificial union of sympathetic souls, drawn together by whatever holy influence; it is an organic unity, contained in the nature of things, a work of God.

Nor is this a merely spiritual unity. It is a concrete fact, attested by a visible ordering. It is by one baptism that all are brought into the one Body. And unity is maintained, as it is begun, by a visible ordering. The Bread which we break, together with the Cup of Blessing, is a communion, a common participation of the Body of Christ; so that "we, who are many, are one bread, one body; for we all partake of the one bread." The unity of the Church is a visible unity; there are sacraments, visible signs, of this work of God. The Church itself is, in St. Cyprian's language, a Sacrament of Unity.

So far, good. Here is a work, wrought of God, which no sin of man can undo. But the Body of Christ consists of members, men and women who retain their individuality, their passions, their weaknesses. It is the revealed will of God to work with men, to call them as fellow workers, and not without their aid to accomplish His purpose. And men are diverse. If Jew or Greek, barbarian or Scythian, are one in Christ, they none the less remain Jew or Greek, barbarian or Scythian. They are not remolded to an indiscriminate likeness. The glory and honor of the nations are brought into the city of God, and that will be meaningless if they are not to retain something of their national characteristics. St. Paul's emphatic denial of the validity of such distinctions in the Church of Christ must be read in its true sense. There is not one kind of Christianity for the Jew, another for the Greek, another for the world outside the ambit of Hellenic civilization. Still less can these make several gospels for themselves, or contribute their quotas to a conglomerate Gospel. Not so is Catholicity, the universality of the Gospel, to be understood. Therefore the idea of a national Church, as sometimes understood, is a downright negation of the Gospel. If a national Church be just the expression of the religious life and thought of the nation—I think I have the phrase

right—then it will be no part of the Body of Christ; for the Body of Christ must express nothing else but the Mind of Christ. Yet there can be a true national Christianity. As the faith shines with more or less of lustre in the lives of individual men, illuminating their varied virtues, obscured by their various faults, so also in the corporate life of any group of men. For every group of men is a corporate reality; so God has constituted human nature. Hence a difficulty.

The accomplishment of God's purpose requires something more than the indestructible organic unity of the Church. Something is needed which men must supply: an activity of social union. Here is an overwhelming task. These diverse men, these diverse groups, these diverse nations, retaining their individuality, still sinful and therefore inevitably retaining much of their mutual distrust, fearing one another, despising one another, separated by land and sea, by language and by habits, all these are to be drawn together into one common activity welded into one society, speaking one divine language of faith. Who is sufficient for this? You watch your Lord on the night of His Passion; you hear His pleading: "That they may all be one"—one in the spirit of Divine Love—"as Thou, Father, art in Me and I in Thee." You measure the greatness of the task by the intensity of the prayer; you know that it is one which the sins of men may hinder, frustrating, we cannot say how long, the purpose of God. For Christians may refuse to love one another.

When we pass from the thought of organic unity to the consideration of this task of union, we find ourselves on a lower plane. We have to study the efforts of weak and disappointing men. We shall expect to find mistakes, compromises, and perversities. We do find them. The history of the Church is full of them from the first. We find Peter compromising at Antioch; we find James

giving Paul mistaken advice at Jerusalem; we find the perversities of party spirit at Corinth. We are not surprised to find that later ages have failed to better the example of Apostles and their disciples. We look about us, and see these evils rampant in our own day. We look within, and find them working in ourselves. We also find the Holy Spirit of God counteracting these evils, moving men, weak men, to combat them with labor and prayer. We get glimpses of St. Paul's great effort to prevent a national division of the Church, and in the Epistle to the Ephesians we read his triumphant vindication of his labors. In particular, we read there of an institution provided by Divine appointment to be an instrument of union. The Church is built upon the foundation of Apostles and Prophets. That phrase carries you forward to the vision of the Heavenly City with its twelve foundations, and back to the promise of the Lord, "On this rock will I build my Church." The Apostolate, beginning with the singular gift of the Keys to Peter, extended to the rest of the Twelve and to others, is the divinely appointed sacrament of union. The story of the origins of the Church is rightly called the Acts of the Apostles. The Apostolate passed, with some difference of detail, into the Episcopate, retaining its essential character. The Episcopate is the sacrament of union. But the Episcopate, like the rest of the Church, consists of weak men, capable of perversity. Set to uphold the social union of Christians, bishops may fail, have often failed, have sometimes done worse than fail, themselves fomenting discord. Yet they are collectively the instrument of union appointed by God, and only through them can the work of union be done.

In the writing of Ignatius and Cyprian, for the first time we see the Episcopate at work. The bishop is the center of the union for the Christians of each several locality. But how are the bishops held together in one

Church? Ignatius tells us nothing; Cyprian points only to the conglutination of charity, and to the ordination of each one by others representing the whole Episcopate. But the conglutination of charity is not always in evidence; it failed in Cyprian's own relations with his colleague of Rome; his theory of the absolute working equality of bishops, each one responsible only to the Divine Head of the Church, broke down in practise. Something else was needed, and the Church found it by proceeding along two lines, the line of Conciliar action, and the line of provincial organization. I would fix your attention upon the latter. Strong centers of union were needed within the Episcopate. They were formed by devolution of authority from the whole. Provinces are not voluntary associations, federal union of dioceses, but creations of the general episcopate. Their origin is obscure, but all that is known of their growth points to this, and from the known the unknown may be inferred. Accidentally they followed in the first instance the convenient administrative organization of the Roman Empire, but essentially they were based on the unity of the Episcopate. The general episcopate recognized the bishop of the metropolitan city as exercising a tempered authority among the bishops of a province.

But strong centers of union were needed among metropolitans. The patriarchates rose in the same fashion to supply the need. Is one strong center needed among patriarchs and their like? Possibly. Then the Church will find it, and find it in the same way. History points to Rome as the locality, but forbids us to say that it has been located there as yet. The miserable state of discord in which the Church now lies indicates a need, and the Providence of God may have this in store for us.

Strong centers of union are needed, but they have their dangers. They may exalt themselves above measure. The Church is the apostolic fellowship held together

by the pastoral function of the general episcopate; a single bishop exalted to a special dignity may be inclined to lord it over God's heritage. That is the sum of our complaint against the Papacy of Rome. It is a mistake to suppose that Rome is consumed by a passion for uniformity. There is a considerable extent of diversity under papal control. The complaint is not that Rome imposes uniform laws, but that Rome imposes laws of any kind, that the bishop of the one particular Church of Rome claims the right to impose laws on the bishops of all other churches. It is a remarkable fact that the first warning uttered against any such pretension came from one of the greatest of the Popes. When John the Faster of Constantinople assumed the title of Ecumenical Bishop, St. Gregory the Great protested, saying that if one bishop were so raised above his brothers the stability of the whole Church would be endangered. He probably misunderstood the title, but he took it in the sense of that to which we object in the claims made by his own successors.

By the Providence of God, and by no small measure of human foresight, the orthodox churches of the East have been saved from this peril. It is not to be denied that the mutual jealousies of patriarchs, and especially the reluctance of the older sees to acknowledge the growing importance of Constantinople, have in the past done much harm, and brought a measure of discredit even on some great saints; but the same causes hindered the development of undue power in any one church. The patriarchate of Constantinople has survived the most cruel experiences to remain a strong center of union, without seeking a lordship which may not be allowed. The title of Ecumenical Patriarch means something, but it does not mean that. There is no monarchy. The Episcopal hierarchy is found to be a flexible instrument of union, adjusted with success, though not without difficulty, to the

diverse needs of various circumstances. Political divisions are wisely utilized, as they were in the Roman Empire; nationality is recognized as an element of human life which is not to be ignored in the ordering of the Church, but at the same time is not to be tolerated as a fundamental of religion. The Eastern churches have not been without experience of perverted nationalism, and they have steadily condemned it, without rebounding into a contrary perversion of the Catholic principle. These are national churches, in the true sense of the word, which bow to the dignity of Constantinople and are linked together in that subordination, but nevertheless enjoy the measure of independence which is the right of every organized part of the one episcopate.

We of the West, who have escaped from the domination of the Papacy, and suffer in consequence for lack of unbroken traditions, must look to the East for rules and precedents on which we may build. There has been too much looking to a remote past. The period of the Fathers was not like ours; its problems, its advantages, its dangers, were different. The unity of the Church was inevitably conceived in the terms of the great political unity of the empire, with which it was almost conterminous, and there is no such thing in our day. An exclusive study of the methods of that age will instruct us amply in the fundamental principle of unity, but it will not furnish us with methods for the maintenance of union in the diversity of modern conditions. Indeed it may throw us wrong, if we are induced to regard as necessary for all time what was really peculiar to that time. In the Eastern churches of to-day we find a more serviceable model, a system which has come down by unbroken tradition from the Fathers, and yet has been molded to circumstances not unlike our own. No slavish imitation is required of us, nor will be required when union is perfected, but let us humbly acknowledge how much we have to learn.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

While the whole world is talking about Christian union, we are sorry to say that the American Baptists have gone on record as favoring denominationalism rather than union. Added to this are two interesting features: First, the Northern Baptist Convention, meeting in Denver, disclaimed any centralized authority that could deliver the Baptist churches to corporate unity, yet their refusal to appoint delegates to the Interchurch Conference on Organic Union of the Evangelical Churches, which convenes in Philadelphia this autumn, indicates that they had a centralized body which speaks with authority, for a negative answer is as clear evidence of a centralized body as an affirmative answer. And, second, the ministers of the Northern Baptist Convention whom we have seen have taken one or the other position, either that the convention's action is true to Baptist convictions, or since their convention has spoken on this subject they cannot go into anything that would indicate disloyalty to the convention. In either event we are wondering if the Baptists have lost their fine sense of freedom for which they once so earnestly contended, and which is such a necessary part of the united church. This new authority in a democratic body furnishes a most interesting study —really more interesting than the Pope's refusal to send delegates to the World Conference on Faith and Order, which many of us somewhat expected. The statement referred to is as follows:

"Whereas, The Northern Baptist Convention has been invited to send delegates to a council looking toward organic union of the Protestant denominations.

"Be It Resolved, That the Northern Baptist Convention, while maintaining fraternal relations with evangelical denominations in extending the influence of the gospel of Jesus Christ does not believe that organic union with other denominations is possible. It, therefore, declines to

send delegates to the proposed council. In declining the invitation, however, Christian courtesy demands that the Northern Baptist Convention should state its position as to organic church union with other Christian denominations. This we make not with any desire to pose as judge of our Christian brethren, but in the interest of mutual understanding.

"The Baptist denomination is a collection of independent democratic churches. None of these churches recognizes any ecclesiastical authority superior to itself. They are grouped in associations, state conventions and a national convention, but any control over a local church, beyond that which lies in common faith, practice and service. The denomination, in so far as it has unity, is a federation of independent democracies. In the nature of the case, therefore, anything like organic church union of the Baptist churches with other denominations is impossible. There is no centralized body that could deliver the Baptist churches to any merger or corporate unity. If Baptist churches do not have organic unity among themselves, they obviously cannot have organic unity with other denominations. By the very nature of our organization, we are estopped from seeking organic union with other denominations.

"This situation does not arise from any desire on the part of the Baptists to withhold themselves from fellowship with other Christian bodies in the pursuance of Christian work. Nor does it arise from any desire to impose upon them our own conviction. We grant to others all rights that we claim for ourselves. But the liberty of conscience and the independence of the churches which characterizes our position are involved in our fundamental conception as to the nature of the church and of its relation to the religious life.

"We believe in the complete competency of the individual to come directly into saving relationship with God. We hold that a church is a local community of those who have consciously committed themselves to Jesus Christ. The only church universal is, in our belief, spiritual fellowship of individual souls with God. We do not believe in any form of sacerdotalism or sacramentalism among Christians who are all equally priests of the Most High. We reject ecclesiastical orders and hold that all believers are on a spiritual equality. With us, ordination is only a formal recognition on the part of some local church that one of its members is judged worthy to serve as a pastor. The fact that such appointment is generally recognized in all our churches is simply a testimony to denominational good faith. But we cannot modify these convictions for the sake of establishing a corporate unity with other denominations. Any compromise at this point would be an abandonment of structural beliefs.

"We heartily believe in the necessity of combined impact of Christian forces upon the evil of the world. Such impact, however, does not depend for its efficiency upon organic union of the churches. For ourselves, we are convinced that our fundamental conception of the church, the nature of our organization, the democracy which is the very basis of our denominational life, make any organic union with groups of Christians holding opposite views unwise and impossible."

The leading Baptist paper in America—*The Standard*, Chicago, gives the following account of the session of the convention that took action on the statement referred to:

"One of the most interesting occasions of the convention was the last rites performed over organic church union. Doctors Bitting, Mathews and

Woelfkin were the officiating clergymen. The former read an invitation from Dr. W. H. Roberts of the Presbyterian Church to appoint delegates to an ad interim council growing out of a recent conference on organic church union called by that body and which was attended by our commission on faith and order. Dean Mathews, as chairman of a subcommittee of the executive committee appointed to draft a reply, then read the document which was printed in full in last week's issue—a presentation that is bound to become historic. The enthusiasm of the mourners was beyond description. A salvo of applause punctuated each sentence in Dean Mathews' notable statement. A riot of motions followed, several delegates vying with each other in proposing one or another method of sending broadcast this statement all over the world. The result was a temporary parliamentary mix-up which delayed considerably the services. Amendments, substitutes, an appeal, a motion to reconsider, and a rising vote kept the convention secretaries busy. While the body was being lowered into the grave, Dr. Cornelius Woelfkin of New York presented the report of the committee on faith and order which declared that organic church union was neither possible, desirable nor expedient. This statement elicited similar hilarious joy from the mourners and was also published in full in the issue of last week.''

The foregoing is strange reading from a body of Christians who became so hilarious over the refusal to confer with other Christians relative to the unity of the divided house of Christ. The punctuation of applause is amazing. The prayer of Jesus for the oneness of His flock must have been punctuated with His tears. We need the Baptists and if they withdrew after talking over the plans, so well, but to deny us their wisdom and experience at the start is difficult to understand. Perhaps another generation will reverse it, but either this generation or their successors will regret the record of 1919.

The Christian, St. John, N. B., emphasizes community work as the first step in Christian unity. It says:

''Christians should begin to practice Christian union where they are. Let them learn first the gentle art of getting along amicably, and working and worshiping peaceably with all the members of their own community. This will be a long step. Then let them cultivate a fraternal spirit towards all believers, being willing to apply impartially the same principles of toleration, allowance and forbearance toward those who differ from them in other communions, that they do toward those who differ from them in their own. Let them look out points of agreement, and seek fellowship and coöperation with others in every right act.''

A group of Protestant Episcopalians has formed an organization to hold the Episcopal Church true to its

traditions for fear it may take some definite action in the interest of Christian union, especially the likelihood of giving episcopal ordination to some Congregational minister. There are similar movements among other communions. As we go to press we are told that the Disciples have started a move in that direction. *The Churchman,* New York, gives an account of the new Episcopal organization as follows:

"An organization known as the Churchman's Alliance for the Defence of the Church has been launched by a group of men and women who have been meeting at the Church of St. Ignatius', New York City, for several weeks. The Rev. Arthur W. Jenks, professor at the General Theological seminary, Professor Tinker of Yale University, Mrs. Miles Standish of New York, and the rector of St. Ignatius' are leaders in this movement. The statement of principles says that the alliance has been formed to include those 'who are willing to work together for the defence of the church against movements and practices which tend to undermine the essential principles of the organization, doctrine and worship of the church as witnessed in the constitution and the Book of Common Prayer of the Protestant Episcopal Church.' The aims continue:

"'Specifically, the present aim is to defend the church from such dangers as threaten it from violations of Canon 20, on the "Open Pulpit," the misinterpretation of the confirmation rubric which leads to indiscriminate admission to Holy Communion, the violation of the canons on the marriage of divorced persons, and the alteration of the methods of approach to receive holy orders by episcopal ordination.

"'Membership in the Churchman's Alliance is open to all communicants who hold that loyalty to their baptismal promises, renewed in confirmation, solemnly binds them to keep inviolate the creeds and the principles of the sacramental system and sacred ministry as set forth in the Prayer Book and constitution, historically and authoritatively interpreted.'

"The Churchman's Alliance is circulating for signatures a memorial and petition to the House of Bishops. The bishops are asked to interpret Canon 20 'so that there may be no doubt in the mind of any as to its meaning' and that they define particularly the words 'Christian men' 'as to whether such persons must be baptized and confirmed.' and the words 'special occasions' as to whether those times include Morning and Evening Prayer and the Holy Communion. The bishops are also asked to interpret the last rubric of the confirmation service as to 'whether any who have not been confirmed and are not ready and desirous to be confirmed may be permitted to receive the Holy Communion,' to declare that 'pure wheaten bread and pure natural wine separately consecrated are necessary for a celebration of the Holy Communion;' and finally not to enact the canon called for in the proposed concordat with the Congregationalists."

In Rev. R. J. Campbell's address in St. Paul's, Convent Garden, according to *The Christian Commonwealth,* London, he says:

"The spiritual sanction of the League of Nations implies the reunion of Christendom, and I think, consciously or unconsciously, men's thoughts

to-day are turning towards Christian reunion, because they perceive that civilization is bound to go crash again unless we can realize our Christian ideal of super-nationalism in a spiritual internationale. Long steps have been taken towards that end, one is happy to say, already. But for the war Scotland might have shown us the way by now. We should have seen the interesting experiment of the bringing together of the two great Presbyterian bodies north of the Tweed, the United Free Church of Scotland—which has the most efficient ministry in the world, the best trained—and the Established Church! and they perhaps would have shown us the way out of our troubles here, but for the war. For I do not believe it is in contemplation to sever the connection with the state. To sever that bond would be bad for the state; I do not think it would be equally bad for the church. If now Presbyterianism north of the Tweed succeeds in realizing its ideal of one great Scottish church, with perfect spiritual autonomy, yet believing itself to be the nation in its religious aspect, surely we in England need not despair of following suit.

"Some little time before the war a deputation initiated by our branch of the church in America came to this country, amongst others, with the object of promoting what it called a world conference on Faith and Order. That deputation when it went away left a committee behind it, consisting of representatives of the Church of England, on the nomination of Archbishops, and of Nonconformists. That committee reported some time ago —a committee on which sat men like Bishop Gore, on the one side, and my friend Rev. J. H. Shakespeare, secretary of the Baptist Union, on the other. The committee did a most remarkable thing: it issued a joint statement, a joint confession of faith; it reached perfect agreement as to matters of faith. It broke down for the time being—if 'broke down' be not too strong a term—on the question of order, but a very long step was taken when a conference of that kind could agree on the terms of a joint confession of faith. Had the war not been raging, I think it would have attracted universal and friendly attention. That committee has done more perhaps indirectly than it has done directly. It has put on record, and all the representative leaders who have had a seat upon it have repeated in season and out of season, that the present situation is intolerable and must come to an end. Indeed, if we were not so accustomed to denominationalism we should see how absurd, how intolerable, how unchristian, how contrary to the mind of our Lord it is. We halt for the moment in England on the question of orders. Nonconformist ministers say with perfect justice that it is impossible for them to deny their own past, to speak as though the Holy Spirit had not honored their work, as though the tokens of their Master's presence had not been manifest in their midst for 300 years. Therefore they cannot submit to anything such as reördination, which would imply that hitherto they had been exercising an invalid ministry. I sympathize with them. My presence in this pulpit today as clergyman of the Church of England is not a denial of the work of the Holy Spirit in my previous ministry in the Nonconformist Church, but, as I said three years ago and venture to say this morning, if we are sufficiently unanimous to get together, that question will not stop us, and a means may be found whereby, without sacrificing anything vital, without denying anything worthy in their own past, Nonconformists can enter the church, or, rather, realize they are in the church, on a basis of the historic episcopate. Mr. Shakespeare has gone so far—a very long way—as to say that he for one would submit to reördination if necessary, in order to regularize the position. The mere fact that anyone so prominent, so universally respected, as Mr. Shakespeare could take that step, means that the immediate future is big with hope."

The union of the Presbyterians, Methodists and Congregationalists in Australia is making satisfactory headway. Rev. P. J. Stephen, ex-president, N. S. W., Methodist Conference, in *The Australian Christian World,* Sydney, says:

"If union among the three great denominations at present negotiating were to be determined by the voice of the higher church courts, it would be consummated in a very short time.

"Nothing could be finer than the spirit in which the discussions have been conducted in the joint committee. Leaders of the three churches have studied the problem from each other's point of view, patiently and exhaustively. It is remarkable how practical unanimity has been secured when only an impasse seemed possible. Surely the Spirit of God controlled that gathering and shaped its decisions!

"The Presbyterian General Assembly of Australia by a great vote has pronounced in favor of the basis of union, and the five conferences of the Methodist Church throughout the Commonwealth have endorsed it and sent it down to the district synods and quarterly meetings, so that in September next the attitude of the Methodist people throughout Australia will be declared on the whole question. The Congregational Union, and the State Assemblies of the Presbyterian Church, will meet immediately, and will almost certainly fall into line with the Methodist Conferences.

"The friends of the movement look with hopefulness to the leadership of the Presbyterian Church. She has played a great and honorable part in all the negotiations. Indeed, so far as the Dominions of the Empire are concerned, with the single exception of Canada, the movement originated with the Presbyterians. In South Africa they are now in consultation with the Congregational and Baptist Churches, and in Australia they took the initiative eighteen years ago, and revived the question at the General Assembly before last. The movement in Canada, where it is nearest to consummation, originated with the Methodists, in 1902. A basis was submitted to the Church Assemblies in 1904. It was considered by committees during the next four years, and was again discussed by the Assemblies in 1909 and 1910. In 1911 it was voted upon by the whole church and again referred back to the several committees during 1912 and 1913. It was reëxamined and amended in 1914, where it stands at present, awaiting the final verdict when the war is over.

"It will be seen that this is no mere local movement. The Spirit of God is operating upon a wide scale, preparing the church for the gigantic tasks of the new age. There are some who dream of a time when 'the accredited representatives of the churches in the Old Country and the younger lands will meet in London for council when the war is ended, and lay the foundations of a United Evangelical Church of the Empire.' Surely that is not an impossible dream for those who are the professed followers of Him, who said: 'Other sheep I have which are not of this fold: them also I must bring * * * and they shall be one flock, one Shepherd.'

"No doubt the real difficulties will arise when the question of union comes before the average church member, when we have to deal with prejudice and imperfect information. This is only natural, for the people of the various churches have been trained from infancy to utter loyalty to their particular denomination. The average churchman seldom sees beyond his own organization. It absorbs his interest and consumes his en-

ergy. As a result we have grown up in ignorance of one another and without vital interest in each other's work. In our own little denominational world we have been satisfied with the common round and largely unmoved by those 'visions which disturb content.' ''

To find our way out of the confusion of denominationalism there must be experiments. All of these experiments should call for friendly investigation as to their real worth. The men and movements that have the cocksure method either irritate the student of the problem or they isolate themselves from serious consideration by others. The humble, diligent mind is the need of the hour. Professor E. E. Snoddy in *The Christian Century,* Chicago, writes well when he says:

''The church still shows its autocratic survival by its fear of experimentation. It makes quite a large use of experiment in its missionary and social programs, but in the matter of union experiment seems to be looked upon as an unpardonable sin. Both conservatives and progressives are at one here. Both regard any proposed change as absolute, it must be accepted or rejected once for all. There is no disposition to hold the proposed plan in tentative fashion, to withhold final judgment until tested, in other words to proceed by experimentation. Finality rules from the first. To hold such an attitude is really to distrust God and his providence, for experimentation is the correlate of providence. To experiment is to submit the proposed plan to God for His decision. The church by its present method insists upon making the decision itself; it really rules God out of the enterprise. Where experiment is excluded providence is a fiction. Man either takes the matter wholly in his own hands or submits blindly to a fated order. There is no other alternative. But it may be said that this ignores the message of the Bible on the problem of union. Not so. That message must be discovered in the same way. The increasing workableness of an interpretation in meeting concrete conditions is the only real criterion. An interpretation of the Bible that really furthers union will be the message of the Bible for our day.''

The following resolutions, appearing in a recent number of *The Challenge,* London, indicates the earnestness of the British churches in their movements toward union:

''The following resolutions were passed at a Conference in Oxford, on January 6-8, 1919 between some members of the Church of England and of the Free Churches. It was resolved that they should be sent to the Archbishops of Canterbury and York, to all the diocesan bishops of England and Wales, and to the heads of the Free Churches, with the names of the signatories.

'' '(I.) We welcome, with profound gratitude to God, as a token of the manifest working of His Spirit, the manifold evidences around us of better relations between the Christian churches, resulting in a fuller understand-

ing of each other's position, and in a more earnest longing for complete fellowship in a reunited church.

"'(II.) We are in entire accord in our mutual recognition of the communions to which we belong as Christian churches, members of the One Body of Christ; and we record our judgment that this recognition is fundamental for any approach towards the realization of that reunited church, for which we long and labor and pray.

"'(III.) We hold that this recognition must involve, for its due expression, reciprocal participation in the Holy Communion, as a testimony to the unity of the Body of Christ.

"'(IV.) We recognize, with the sub-committee of "Faith and Order," in its Second Interim Report, the place which a reformed episcopacy must hold in the ultimate constitution of the reunited church; and we do not doubt that the Spirit of God will lead the churches of Christ, if resolved on reunion, to such a constitution as will also fully conserve the essential values of the other historical types of church polity, Presbyterian, Congregational and Methodist.

"'(V.) As immediate practical means of furthering this movement towards unity, we desire to advocate interchange of pulpits, under proper authority; gatherings of Churchmen and Nonconformists for more intimate fellowship through common study and prayer; association in common work through local conferences, joint missions, joint literature and interdenominational committees for social work.'

"The names of the signatories are as follows: M. E. Aubrey (minister of the Baptist Church, Cambridge), C. C. B. Bardsley, A. E. Barnes Lawrence, J. Vernon Bartlet, S. M. Berry, W. Bardsley Brash, E. A. Burroughs, J. C. Carlile, H. L. C. de Candole, A. J. Carlyle, C. Lisle Carr, T. A. Chapman, Stuart H. Clark, J. R. Darbyshire, E. C. Dewick, E. R. Price Devereux, P. T. Forsyth, W. Y. Fullerton and G. P. Gould (ex-presidents of the Baptist Union), A. E. Garvie, R. C. Gillie, J. R. Gillies (ex-moderator of the Presbyterian Church of England), H. G. Grey, E. Grose Hodge, A. T. Guttery (ex-president of the Primitive Methodist conference), George Harford, J. A. Harriss, R. F. Horton, G. J. Howson, J. T. Inskip, H. Gresford Jones, J. D. Jones and J. H. Jowett (ex-chairmen of the Congregational Union), W. Stanton Jones, Harrington C. Lees, J. Scott Lidgett, E. H. B. Macpherson, J. Gough McCormick, F. B. Macnutt, F. B. Meyer, J. D. Mullins, T. Nightingale, G. D. Oakley, A. S. Peake, A. W. T. Perowne, Alex. Ramsay (moderator of the Presyterian Church of England), J. E. Rattenbury (superintendent of the Kingsway Wesleyan Mission), J. E. Roberts (president of the Baptist Union), W. L. Robertson (secretary of the Presbyterian Church of England), T. Guy Rogers, C. Anderson Scott, W. B. Selbie, J. H. Shakespeare, E. N. Sharpe, P. Carnegie Simpson, F. C. Spurr, Dawson Walker, F. S. Guy Warman, the Bishop of Warrington, F. S. Webster, Richard J. Wells (secretary of the Congregational Union), C. Mollan Williams, J. W. Willink, H. A. Wilson (rector of Cheltenham), F. Luke Wiseman."

Mr. George Zabriskie, chancellor of the Episcopal diocese of New York, writing in *The American Church Monthly,* New Brunswick, N. J., regarding the concordat signed by Episcopal and Congregational representatives relative to reördination of the latter by the former, says:

"The substance of the Proposals is that Congregational ministers who have essentially, although not necessarily in form, the same qualifications that are required of our own candidates, may receive ordination from our bishops upon terms that are designed to maintain the communion and fellowship thus established. Appended to the statement of principles is the form of a canon, designed to give effect to them in the Episcopal Church, which it is intended to recommend to the General Convention for adoption. No change in the constitution is deemed necessary.

"The Chicago-Lambeth Quadrilateral,—the Scriptures, the creeds, the sacraments, the episcopate,—although not mentioned by name, is adopted in fact as the basis of the Proposals. Before ordination, the minister desiring to be ordained must satisfy the bishop that he holds the historic faith of the church as contained in the creeds (Canon, ii); and at the time of his ordination he is to declare in the presence of the bishop, in writing, that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation (iii). He is further to promise at the same time with respect to the sacraments, that in the ministration of baptism he will unfailingly baptize with water in the name of the Father, and of the Son, and of the Holy Ghost; and that in the celebration of the Holy Communion he will invariably use the elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the sacrament, the Lord's Prayer, and one of the creeds, (iii), the episcopate is accepted by the very act of receiving ordination, which is preceded by confirmation.

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"As we are now concerned especially with Congregationalists it is pertinent to observe that under the operation of their system of polity there is usually a close sympathy in belief and in feeling between the minister and his congregation. Each church adopts its own confessional standards, to which the minister as he enters upon his pastorate is required to subscribe; and the ministers and people are, at least conventionally, on an intimate footing in respect to doctrine and practice; so that if the minister feels moved to accept ordination from one of our bishops, it is reasonable to expect that no important difference will be found between him and his people on the essential points involved.

"In the first place, it would be an insult to the congregation, and a grave failure of Christian charity, to assume for a moment that they are anything else than a body of sincere Christian people, as sincere in their love of God and their desire to do His will, as any congregation of our own people. They desire to know Him, and they try to serve Him, and they seek after Him as earnestly as any other body of Christians. They are God's people, whatever may be said of the regularity of their ecclesiastical position. In the evangelical virtues of our religion they are probably as proficient as the congregations over whom the ordaining bishop exercises jurisdiction."

A writer in *The Challenge,* London, has this to say relative to Rome's attitude toward union:

"Before the war steps towards reunion with Nonconformists were often blocked by those who were afraid of marring the fair prospect of reunion with Rome. The vast majority of us have come now to see that that prospect is so distant that practical men need no longer consider it. The attitude of official Rome to the moral issues of the war; the refusal in

France to allow us to use their churches, even when abandoned and broken down—'No services other than Roman Catholic shall be held in Roman Catholic churches, even when in ruins,' (I am quoting from an official order issued in the spring of 1917 during our advance over the devastated area of the Somme); and again, the unwillingness of the Roman Catholics, and the Roman Catholics alone, to take part in joint action with their fellow-Christians: all these things show that, like pre-war Prussia, Rome seeks world-power or nothing, and has no desire for coöperation and fellowship. So let us make a beginning by going forward when the door is open and where the Spirit of the Lord is so manifestly guiding us, forward towards a closer union with Nonconformity."

The Constructive Quarterly, New York, has an informing article in its June issue entitled "Church Unity: Its Position and Outlook in England," by Rev. J. H. Shakespeare, secretary of the Baptist Union of Great Britain and Ireland. Mr. Shakespeare says:

"Church unity in this country has a twofold aspect, since organized religion falls for the most part into two main divisions: the Established Church and the Evangelical Free Churches. In one direction, therefore, it is a problem of reunion with the mother church: in the other it is a proposed union between the different denominations of evangelical Nonconformity. There is, moreover, an approach towards Methodist union which is certain to make increasing headway, so that it is probable that before many years have elapsed there will be one Methodist church in these islands.

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"A proposal for a United Free Church of England was made from the platform, and later from the chair, of the Free Church Council at its Annual Assembly. Each conference, synod and union was visited by an official deputation, and from each representatives were appointed to confer on the possibilities of Free Church union. Three conferences were held, at Oxford, Cambridge and London, besides numberless committees. The first of the three conferences, at Mansfield College, Oxford, in September, 1916, was very remarkable. Eighty-one accredited representatives had been appointed by the churches, and eighty-one were actually present. Four committees were set up, on faith, constitution, evangelization and the ministry. The chairmen of these committees were themselves symbols of Free Church unity—a Presbyterian, a Wesleyan, a Congregationalist and a Baptist. The issue has been a fourfold report, including a declaration of faith which has been put forward as the basis of union.

"The present position of these proposals is that some of the great denominations have already adopted a resolution to federate. These are the Baptists, Congregationalists and United Methodists. The remaining three—Wesleyan Methodists, Presbyterians, and Primitive Methodists—have referred the question to local synods or special committees. In addition, the five smaller churches are about to come to a decision, if they have not already done so. As far as I can forecast, it is practically certain that the federation will come to pass this year. It is reported that every Presbyterian synod in the country with one exception, has pronounced in favor. There may be one denomination which delays decision,

or even declines, but I fully anticipate that the first meeting of the Federal Council, which is the executive organ of the new union, will be held in London in September.

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"Concurrently with the proposals for Free Church unity, very solemn and earnest thought has been given to the question of reunion with the Church of England. Of course, efforts towards this goal have been put forth again and again, but they have led to little or nothing, and those who have made them have sunk back disheartened and resolved not to waste any more time in fruitless energies. A dignitary of the Church of England told me quite recently that his passion for unity had led him to devote much time in the past to heal the divisions between the Established and the Free Churches, but that he had been so disappointed by the little response from the leaders of Nonconformity as to give up any such attempts. The new phase has come about through the visit to our shores of the deputation of Free Church ministers, arranged by the Episcopal Church of America. As a result, a united committee was formed, comprising representatives of the Archbishops of Canterbury and York and of the Free Churches. The Anglican section included the bishops of Bath and Wells, Oxford and Winchester. We have held repeated conferences, extending over four years. Our agreement in the doctrinal statement was unanimous, and was issued as a First Interim Report. Divergences began when we passed from faith to order. It has been very interesting to see how we shied at the real issue. We did not want to give it up. If we failed, it was unlikely that anyone else would seriously attempt it for a generation. The representatives of the Church of England were well chosen,—one bishop of singular charm and winning personality, another a powerful leader of the High Church party, the third a great ecclesiastic. On the Free Church side, the names of Selbie, Scott Lidgett, Garvie, Davison and Anderson Scott justly carry very great weight.

This committee presented a report, which was published in THE QUARTERLY, of July, 1918. Referring to this report and its position on the episcopacy Mr. Shakespeare says:

"The report expressly states that the acceptance of episcopacy should not involve any Christian community in the necessity of disowning its past.

"It is simply a fact that in the Church of England itself there are wide divergences on the theory of episcopacy, but that its clergy are not required to accept any one particular theory. The most generous recognition was made, on the instance of the Anglican members, to the place and work of the Free Churches under the influence of the Spirit of God. The report has attracted wide attention. Its value seems to me to be in the clearness of the issue, for I regard it as a waste of time to seek to bring about reunion on any other than the basis of constitutional episcopacy. We must not forget the special position of the Church of England in the world; its relation to East and West; that, if it does not forfeit its influence with the Orthodox Church of Russia, it may do much to promote vital religion and a care for freedom in that great church which has recently proved itself so ineffective to restrain revolution and violence; the place of the Church of England in history; above all, the fact that to bring about reunion on any basis which would split the Church of England in twain would do more harm than good."

Christian ordinances, church orders, Christian doctrines are at odds with Christ when love does not rule. The church will fly into a rage over a thousand things that another generation will either modify or discard, but it has yet to discover the orthodoxy of love. Geoffrey Godron in *The Challenge*, London, says:

"While, then, we press upon our leaders the need of strong and definite measures towards unity with those who are without, let us, all of us, remember ourselves that he who shows a lack of love for his fellow-Christians does, in fact, excommunicate himself from the love of God and the true life of the Christian church far more effectively than he who is unsound on some intellectual expression of Christian doctrine, or irregular on some point of church order."

Dr. Adolf Küry, secretary of the Committee of the International Old Catholic Congresses, Basel (20 Florastrasse), sends the following appeal to the Old Catholics:

"Dear friends! On peace being declared international relations and endeavors to bring about union amongst the churches will be resumed. The Old Catholics are preparing for it. The undersigned secretary does not wish to let the long looked for hour pass without sending brotherly greetings to the churches connected with Old Catholicism, and to express the hope that they will remember their former friendly relations, and to help to revive them. We express this wish especially to our friends of those churches, which are in intercommunion with us, i.e. the Church of England and the Episcopal Church of America.

"We also send brotherly greetings to our friends of the Eastern Churches. The events of the last years have brought into contact the East with the West. May also peace bring nearer together the churches of the East and West, and make them consider each other as members of the One Holy, Catholic and Apostolic Church, and to advantage by the practical consequences therefrom. The question of the Holy Catholic Church has lately roused great interest in the Evangelical Churches of the North, and it has found representatives amongst the new 'High Church' movement in Germany. We bid these a hearty welcome as friends. May all these unite in prayer, and may God bless their efforts that misunderstandings and prejudices amongst the churches, as well as distrust and misapprehension amongst the nations, cease; that the spirit of toleration and appreciation may enter into the churches, and that the spirit of forgiveness and brotherly affection amongst the nations be promoted.

"If possible an international Old Catholic Congress will be held in Berne before long; further particulars about which will be published after peace has been declared. As a means for the exchange of thoughts we recommend to everybody 'The International Church Review,' published by Stämpfli & Co., Berne.

"The peace of God be with us all."

On Sunday before Pentecost, the first Sunday in June, the synod of the Evangelical Reformed Church in

Switzerland sent out an appeal to Christians of all lands as follows:

"Has the world war, with its unspeakable misery and horror, brought the nations to realize that national egoism threatens civilization with ruin? The Christian churches must face the duty which their Lord and Master demands and must raise their voices in unison to arouse the public conscience and to enforce the demands of the Gospel for righteousness and brotherly love, not only in each nation but in dealings between nations. Too long have the churches been silent; they failed in the needed unity of feeling; they allowed themselves to be led more by national than by Christian considerations. What a fearful reproach, and how bitterly to be revenged later, if they have learned nothing from the world catastrophe, and if they neglect to meet the universal feelings of hatred and lust for revenge which the war has called forth, and to proclaim the need for restraint and repentance. We turn, therefore, to all who believe that salvation for individuals as well as for peoples and humanity is contained in the gospel of Jesus Christ, and we implore them, by word and action, to approach their governments and parliaments that the spirit of division and hatred, which tears peoples apart, may give place to the spirit of atonement and peace, and that the principles of the Gospel may be put above material interests. This is the only way in which mankind, after unutterable sufferings, may enter on a new and better era. How can we pray with a clear conscience at Whitsuntide for the outpouring of the Holy Spirit if we are not ready to forgive one another and to reach out our hands for atonement? If we humble ourselves before God and, in the Lord's words, 'Seek first the Kingdom of God and its righteousness,' then the grace of God will help us to true peace, to salvation and blessing for all. May this call of ours, which our consciences compel us to utter, not pass unheard!"

The trend of these days is toward democracy. Much which the church has claimed was superimposed from above has passed under review in modern times with the result that the twelfth and fifteenth centuries' findings in religion are as out of date as the twelfth and fifteenth centuries' findings in science are out of date. Why should it not be so? If men fifteen centuries ago took the liberty to write out certain creeds, why have not their successors the right to revise certain creeds? Concerning the episcopacy and democracy Rev. John Howard Melish writes in *The Churchman*, New York, as follows:

"The episcopate is itself to be democratized. Imperialism ruled Rome and aristocracy the Israel of Christ's day. His society was to resemble neither. 'Jesus called the twelve unto Him and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would

become great among you shall be minister: and whosoever would be first among you shall be your servant.' 'Call no man your father on the earth: for one is your Father.' 'I call you not servants: ye are my friends.'

"Can the episcopate become democratic? There is a consensus of opinion to-day among well-informed men as to the origin of the institution. None but the ecclesiastical caveman believes any longer in apostolic succession. All scholarly high churchmen, so I am informed by one of them, recognize now that the episcopate came into existence not by superimposition from above but by development of the Catholic Church from within. The democratic society of Jesus developed in the course of centuries into the imperialistic institution of Innocent III. One stage of that long process was the diocesan episcopate.

"Can an institution which came out of an undemocratic and imperialistic age and has for centuries been the ally of divine-right kings become democratic? Continental Protestantism answered with an almost universal negative. With characteristic British compromise England retained the episcopate at the Reformation but subordinated it to the state. She also freed the clergy from the overlordship of the bishop by changing the mediæval ordination vow of unqualified obedience to one of submission to his godly admonition and godly judgment; which leaves the clergy, not the bishop, the necessity of deciding as to whether the admonition and judgment are godly or ungodly.

"It was the decision of the convention of 1789 that the institution of the episcopate could be adapted to a democracy, provided it was stripped of authority, elected by the people, and put under law. Our democratic forefathers had a healthy suspicion of the English episcopate and in bringing it to the land of freedom they put it clearly and definitely beneath law, just as they did their colonial governors."

The third deputation sent abroad by the Protestant Episcopal Church in the interest of the World Conference on Faith and Order returned with a most satisfactory report. The deputation consisted of Rt. Rev. C. P. Anderson, D.D., of Chicago, Rt. Rev. Boyd Vincent, D.D., of Cincinnati, Rt. Rev. R. H. Weller, D.D., of Fond du Lac, Rev. B. T. Rogers, D.D., of Fond du Lac, and Rev. E. L. Parsons, of Berkeley, Cal. A special thanksgiving service was held in the Cathedral of SS. Peter and Paul, Chicago, for the safe return of Bishop C. P. Anderson, chairman of the deputation, when, according to *The Living Church,* Milwaukee, he said:

"First: The time is ripe for those churches whose faith and order are similar to enter into serious negotiations looking toward their formal rapprochement and ultimate inter-communion. The Anglican church, the Orthodox churches of the East, the Churches of Scandinavia, the Church of Scotland, and other churches have long shared common hopes and aspirations for corporate communion and fellowship. The day of unity may still

be in the distance, but the dawn is beginning to illuminate the horizon and the hour has struck for the churches to awake and travel with the sun. The world situation to-day is too serious to warrant the churches in dwelling longer in the realm of mere civilities. Opinions such as these are freely and frequently expressed by the churches' foremost leaders in the East and elsewhere.

"Second: The Orthodox churches of the East will fill a very large place in the World Conference. It is only a form of western provincialism which would minimize the importance of their coöperation or the value of their contribution. The great antiquity of the Eastern church, its loyal allegiance to ecumenical councils, its steadfast orthodoxy through centuries of persecution—all these entitle and enable the Eastern churches to give unique testimony as to the primitive content of Christianity and the devotional life of the church. The West is accustomed to divide Christians into Catholics and Protestants, forgetful of the fact that there are millions of Christians in the East who are neither Papist nor Protestant, who are more primitive than either, and who are capable of teaching many valuable lessons to both.

"Third: The Orthodox churches of the East will also be amongst the larger beneficiaries of the Conference. They will receive as well as give. A desire for contact with Western Christianity is beginning to find frequent expression throughout the East. Their theological students are being encouraged to go to England and America for a part of the their education. An interchange of lectureships on church history and doctrine is being seriously considered. Many progressive reforms are being inaugurated, wherein contact with the whole active form of Western church life will exercise a stimulating influence. A fresh missionary determination is overtaking the Eastern churches as they look forward to such an era of political peace and religious freedom as they have not enjoyed for centuries. It is along such lines as these that the churches of the West can help the churches of the East.

"Fourth: So far as I can see the war has not brought about any marked revival in church life. Why should it? I have seen the battlefields of France and Italy and Macedonia and Roumania and Serbia. I have seen the devastation and destruction and the evidence of a vast slaughter. As well might the angels in heaven expect to find inspiration for the service of God down in hell, as for the church to look for inspiration in the horrors of war. The only inspiration that war can give to the churches is a fresh challenge to stand together and to stand solidly for those principles of universal brotherhood and righteousness and justice that make war impossible."

Sir Douglas Haig speaks for the union of all British communions according to *The Congregationalist,* Boston, as follows:

"The Established Church of Scotland had as onlookers at its General Assembly this year two famous Scotchmen, the Archbishop of Canterbury and the leader of the victorious British army, Sir Douglas Haig. In an address by the latter he suggested that there should be a kind of general staff for all the British churches—a representative body to guide them in what he called 'the great crusade of brotherhood'—without interfering with the internal economy of any of them. His idea of a great, imperial church for the whole empire to maintain this spirit of brotherhood

was inspiring. Now is the time to strike, he said, while the iron is hot, and in connection with his enthusiastic approval of the measures for reuniting the long-divided churches of Scotland he appealed to the leaders of all the British communions to lose no time in giving us a vigorous united or federated church.''

Kikuyu will always remain as an experiment in Christian unity. Dr. Eugene Stock, secretary of the Church Missionary Society, London, writes in *The Constructive Quarterly,* New York, of both the first conference in 1913 and the second conference in 1918 as follows:

''There was to the deep regret of most of those present no united communion service at the close of the Conference, such as had so happily followed in 1913. Nothing could more plainly show the desire of the Bishops of Uganda and Mombasa to defer to the utmost to the doubts expressed by the Consultative Body and (less strongly) by the Archbishop. That communion of 1913 was administered by an Anglican bishop in the Anglican form. But the building used was a Presbyterian church (the only one available), which one would have supposed was at least as suitable as a hut in a jungle or the deck of a liner; and a number of Christians not connected with the Anglican church were invited to partake. That was all. There was no question of the 'validity' of a sacrament administered by ministers not ordained by bishops. And yet that sacrament could not be repeated; and in 1918 all were shut off from a Table which after all is the Lord's Table and not man's.''

Movements for the unity of the church are multiplying, which indicates that the passion for a united church is growing. A League for Church Unity is one of these, having originated with the Rt. Rev. W. A. Guerry, Bishop of South Carolina, and the draft is so practical that it is given in full as reported in *The Southern Churchman*:

''The great war just ended, having forced upon our attention with a new power of realization the evils of a divided Christendom, we, the members of the Christian churches of the world, recognizing and accepting our baptism as the basis of a common membership in Christ, do hereby organize ourselves into a league to be known and called 'The League for Church Unity,'' and do adopt as our motto these words of Christ: 'That they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.'—St. John 17:21.

A DECLARATION OF PRINCIPLES

''a. We believe that Christ prayed, not only for the spiritual oneness of all believers in Him, but also for the visible and organic unity of His church.

''b. Believing as we do, that a period of preparation and education must precede any formal declaration of a basis of unity, our aim is to arouse

the Christian conscience of the world regarding the evils of division, and to convert Christians themselves to the imperative need of a united church, as the divinely appointed means of winning the world for Christ. With this end in view, we record here our faith in the ultimate fulfillment of Christ's prayer for unity, and as His disciples we hereby pledge ourselves to pray and labor for this end.

"c. By becoming members of this league we do not wish to be understood as advocating any doctrinal platform, or scheme of reunion. We only desire at this time to give corporate expression to our willingness to work for the realization of Christ's prayer for organic unity.

"d. We favor all forms of active coöperation and confederation between Christian churches, which have as their definite and ultimate aim the visible and organic unity of Christ's church.

PRACTICAL SUGGESTIONS

"a. We recommend that the members of this League shall wear a simple and inexpensive badge of the following design. (Design to be adopted later.)

"b. We recommend that Thursday night in Holy Week, or the eve of Good Friday, being the night on which our Lord offered His prayer for unity, be observed by all members of this League as a time for special supplication and prayer with such appropriate services as to each church concerned shall seem most fitting. It is also hoped that 'Prayer Centers' may be formed in the different churches which shall meet regularly to pray and work for the visible reunion of Christendom.

"c. Every member of the League is requested to sign a membership card, giving his or her full Christian name and address, the church or denomination to which they belong, together with such other information as may be of value to the League. These cards shall be filed for record in some central office, according to the churches or denominations represented, and when a sufficient number of signatures have been obtained to show the attitude of any particular church or denomination towards the question of organic unity, then a full report with statistics shall be furnished to the duly constituted authorities of each church represented in the League."

The common recognition of Christians by each other is again helped by the following memorandum to the Archbishops of the Church of England as published in *The Challenge,* London:—

"The following memorandum has been sent to the Archbishops and Bishops of the Church of England by more than 130 clergymen, among whom are the Suffragan Bishops of Barking, Barrow-in-Furness, and Warrington, Bishop Hamilton Baynes, Bishop Stileman, Bishop Mercer, and the Bishops-designate of Truro and Stepney. Among other signatories are the Deans of London, Worcester, Durham, Bristol, Norwich, Salisbury, Winchester, Carlisle, and Manchester; Professor J. F. Bethune Baker, Professor E. W. Watson, the Warden of New College, Oxford, Dr. A. A. David, headmaster of Rugby, Dr. R. H. Charles, Canon Glazebrook, Canon V. F. Storr, Canon B. H. Streeter, Canon J. M. Wilson, and Dr. Percy Dearmer:—

"We, members of the Church of England, feeling the sin and the folly of the present disunion among Christian people, especially at a time when the unity for which our Lord prayed is needed more urgently than ever, desire to set forth the following considerations:—

"We are convinced that episcopacy is demanded both by history and by the needs of ultimate unity, and is the only practical basis of reunion and reconstruction. But we also hold that the historical principles and practice of our church with regard to the non-episcopal Christian churches need to be emphasized at the present time, when the principles which must underlie all future action are being earnestly discussed. We believe that they offer a real hope of advance towards organic reunion, and we therefore claim the right, as we feel the duty, of stating frankly what we think they involve.

"1. We recognize that those organized Christian communions which accept the first three articles of the Lambeth Statement, but which are, in our view, deficient in order through not having retained the Historic Episcopate, are nevertheless true parts of the one church of Jesus Christ.

"2. We recognize that their ministry, in and for their own communions, is a true ministry of the word and sacraments; and we acknowledge with reverence and gratitude the operation of the Holy Spirit among them, and in their ministry.

"3. We believe, therefore, that the issues which divide us are questions rather of order than of grace; in other words, that the ministry and sacraments of non-episcopal churches are not inoperative as means of grace, but irregular from the point of view of historic catholic order.

"4. We are convinced that if this were generally admitted, in acts sanctioned by corporate authority, as well as in words, the way would be open to a joint reconsideration of differences of order, which could not fail to take us far towards organic unity upon a truly catholic basis."

A valuable book now in the press, "Approaches Towards Church Unity," edited by Dr. Newman Smyth and Prof. Williston Walker, and being printed by Yale University Press, New Haven, will be a most helpful contribution to an understanding of principles and approaches to the unity of the church, including historical precedents and opinions. It will be given a review in our January number. For the present we give space only to the preface:

"Reunion of the churches has become now a practical question. The end of the war leaves this as the next Christian thing to be done. Happily the sentiment for unity is rising and becoming a strong impulsive movement throughout the Christian community. It requires, especially among the leaders, in all the churches the will to unity. It demands also intelligent direction as well as a common venture of faith.

"For this reason it seems now highly desirable that the materials for discussions and conferences concerning unity should be rendered as available as possible for the general public and for the use of ministers who may not have convenient access to large libraries. To make some contribution to this end is the aim of this publication, so far as the limits of a book not too large for general use may permit. The writers coöperating in it have accordingly avoided advocating or urging any particular plans or measures now pending for greater unification of the forces of the churches; but it has been their common object to present results of historical studies and vital principles of organic unity which should be taken into due consideration in any plans or common approaches towards unity. Besides the essays which constitute the main body of this volume, there have been added

accounts of some conferences and endeavors in former times to seek the peace of the churches, of which our general histories have taken little note. They will be found to contain many expressions that are strikingly pertinent to present conditions. Some precedents and opinions also relating to special problems of unity have been included in the following pages. An appendix contains statements for convenient reference relative to plans and approaches now under consideration, and to which the attention of religious coventions and ecclesiastical bodies in the coming months may be called."

The Commission on the World Conference on Faith and Order has sent out the following report and appeal, signed by the Rt. Rev. Charles P. Anderson, president; the Rev. William T. Manning, chairman of the Executive Committee, and Robert H. Gardiner, secretary:

"Christ, the manifestation of the love of God, is waiting till those who call themselves by His holy Name bring the world, by their unity, seen and known of all men everywhere, to believe that He was sent by the Father to redeem all mankind. To be a Christian should mean to dwell in Christ continually and so completely as to be filled with His love. And love is unity, the complete surrender and forgetfulness of self to find one's self enriched, enlarged, completed. The mystery of the Blessed Trinity is the glory and perfection of infinite love in God, who is Lover and Beloved and love proceeding, eternal Three in One. To those churches which will participate in the World Conference on Faith and Order, Christian unity has infinite meaning, for it is that perfect love which is unity in the church, the Body of Christ filled with the life and presence of the Son of God made man. And if we are true members of that Body there will be no room in heart or mind for suspicion or hostility toward our brethren.

"The World Conference on the Faith and Order of the Christian church is the effort to create conditions of mutual love and understanding in which the way of the true unity which is the evidence of Christ indwelling in His church may be revealed. And that way is Christ's own way of boundless, tireless, all-patient love. Only by trying to understand and appreciate one another, and all the great truths for which each separate communion stands, can we comprehend Him who is the Truth for all men everywhere, however diverse they may be. Only in His life of love for all mankind, however ignorant they may be of Him, can we find that completion which is perfect peace.

"There is an increasing recognition in every part of the world of the duty of Christians to be one that the world may be made new by faith in Jesus Christ and by obedience to Him. What but the compulsion of a common faith and a common devotion can bind the nations of the world and the classes of society in concord and brotherhood, expelling mutual jealousies and suspicions, and teaching mutual forbearance and helpfulness? Accordingly we rejoice that families of churches which separated from one another years or generations ago are recognizing that the causes which seemed to justify that separation were not sufficient, or no longer exist, and that churches, near of kin, are seeking to approach each other.

"The World Conference is now assured. The invitation to join in arranging for it has been accepted generally by churches throughout the world which find their hope in God in three Persons, our Creator, Redeemer, and Sanctifier, the manifestation of infinite life and perfect love in One, transcending all worlds, yet ready to dwell in every humblest heart. The

Church of Rome is an exception, for the pope has found himself unable to accept this opportunity to make clear the faith and claims of the Church of Rome and to try to appreciate the position of other communions.

"The commission appointed nine years ago by the American Episcopal Church to issue the invitations to the Conference does not feel that its task is complete till it urges thanksgiving and prayer. It therefore begs all who bear the name of the Son of God Incarnate to offer constant thanks to God for His grace which is stirring the hearts of men to unity, and to pray regularly and earnestly that God the Holy Ghost will guide and strengthen every movement for reunion and all the preparations for the convening of the World Conference, so that, when its members assemble all in one place, they may be prepared to receive, all of one accord, the guidance of the Spirit of Truth and Love in all their deliberations.

"We ask especially for the public as well as private observance of the octave next January 18-25 (January 5-12 in the Eastern calendar). But we ask also for daily prayer by every Christian and for weekly public prayer in all the churches, that God's will of unity may be done on earth as it is in heaven. Pamphlets explaining the object and methods of the Conference may be had from the secretary, Robert H. Gardiner, 174 Water street, Gardiner, Maine."

The refusal of the Pope to appoint a commission to sit in conference with other Christians relative to a united Christendom is a clear reminder of where the Roman Catholic Church now is. That great church is to be pitied in seeking to maintain an infallible head rather than an infallible heart. When the Pope gets his ears to the ground and discovers where the world is, if he is a wise man he will change his mind. His action, however, will tend to tighten the bonds of Protestantism. After all a united Christendom is to begin in a united Protestantism. The Rt. Rev. J. S. Johnston, D. D., Protestant Episcopal bishop, writing in *The Southern Churchman,* Richmond, says:

"Of course, scarcely any one expected the Pope to accept the invitation to take part in the Faith and Order Conference. It would have taken a man of the very noblest mold to do it. One like St. Paul, who, when entreated by the disciples not to go to Jerusalem, replied: 'I am ready not only to be bound, but also to die at Jerusalem for the Lord Jesus.' Or like Luther at the Diet of Worms, who, when bidden to recant on pain of excommunication, which might have meant death, as in the case of Huss, replied: 'Unless I shall be refuted and convinced by testimonies of Holy Scripture, or by public, clear, and evident arguments and reasons, I cannot and will not retract anything; because it is neither safe nor advisable to do anything against one's conscience. Here I stand. I cannot do otherwise; God help me. Amen.'

"Here are the two outstanding figures who have more largely influenced the thought and trend of the world than any one else, excepting the Master whom they followed.

"It was the privilege of Benedict XV to have joined this mighty triumvirate, and by uniting all the forces of Christianity to have saved the world at this, one of the very greatest crises of its history.

"It is true that he would have risked committing ecclesiastical harakiri; as Paul and Luther were willing to do; both of whom received the reward of their Master, who said 'He that loseth (or is willing to lose) his life for my sake and the gospel's, shall save it to life everlasting.'

"The Pope had the opportunity, which generally comes but once, to win this prize, but he was not equal to it. He chose to stand with Annas and Caiaphas and Pilate, who sent Jesus to the Cross for daring to denounce the traditions of the past, as represented in that which was the only true church of His day. He dared to do it, with the full consciousness of the consequences, He being 'the first amongst the unafraid'; and others are waiting to follow the right leader when he is revealed.

"The day (Der Tag) will come, but it will only come when men in sufficient numbers are ready, at whatever cost, to follow Jesus *all the way,* to help Him bring it in.

"It looks now like the world will have to wait a long while for its redemption, till the principles of the religion of Jesus have been fully accepted and acted on. This Pope had it in his power to swing France and Italy back into the Christian column, if only he would have consented to a union of all the churches, on the basis of the only true Catholicity, '*Quod semper, ubique, et ab omnibus.*'

"The visit of the committee has had one good result. It has compelled the Pope to show his hand. Henceforth the world will know exactly where he and his church stand. It will know that he is willing to sacrifice the whole world rather than abate one jot or tittle of those modern doctrines, foisted on the Western Church after the great schism between the East and West a thousand years ago; since which it has been impossible to hold an Ecumenical Council, which would bind the whole church.

"Now, that part of the church which holds to the Vincentian rule above quoted can go forward without the Pope, but not without the Lord. Some one who is fully competent to do it, ought now to write the Pope up in the most Christian spirit, and show that he is the lone autocrat left on the earth since the Czar, the Kaiser, and the Sultan have been disposed of.

"If Jesus was the first great Democrat, in declaring the Fatherhood of God, and the right of all His children to be free and equal, then there is no place for autocracy anywhere in His church over which He alone is 'the King of kings and Lord of lords.'

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"If the Church of Rome would take part in this proposed conference, which binds nobody to any specific action but only seeks to find the causes of the 'unhappy divisions' of Christendom that a remedy may be discovered, it would win for itself a prestige which it never held in its palmiest days of power, when it sought by fire and sword to exterminate its adversaries to whom we owe all our liberties, beginning with Magna Charta.

"Out of this conference, when it convenes, should be evolved what is the very bed-rock of all true religion: the Fatherhood of God to all men; the brotherhood of all men to each other; and the leadership of Jesus Christ, the big Brother of us all, who died on the Cross for the redemption of the whole race. Then, and only then, wars would auto-

matically cease, because men would have learned from Him that our duty is to help and not to hurt one another.''

There is no difficulty in finding barriers to the unity of Christendom. We can either acquiesce in the present condition of things with their fictitious barriers and seek to live on as we have scandalously lived for the past centuries, or we can give ourselves to heroic efforts in finding the way for the removal of barriers. In *The American Church Monthly,* New Brunswick, N. J., Rev. Hamilton Schuyler writes on ''Psychological Barriers to Reunion,'' emphasizing the barriers between the Protestant Episcopal Church and other Protestant churches. He evidently belongs to that group who prefer division as it has existed through the past rather than disturbing the present conditions in the hope of finding the way to reconciliation. He writes:

''Between Churchmen and members of the Protestant bodies for example there exists a certain indefinable uncongeniality of temper, a subtle dissidence of spirit, all the stronger because they are instinctive and sub-conscious. They tend far more effectually to prevent an agreement than does any formal divergence in faith and order, however radical. Churchmen and Protestants, often with the best will in the world, fail to understand each other's point of view, and this because they do not comprehend each other's language, even when using the same religious terminology. They do not mean the same things when they employ theological formulæ verbally identical. Their emphasis and sense of values are never the same. Differences in doctrine, forms of worship, and ecclesiastical polity, though they are serious factors to be reckoned with in any scheme looking to organic unity, are plainly therefore not the chief barriers to be overcome.

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''In the matter of divine worship there is an equal dissimilarity between the two as revealed, respectively, in the very character of their buildings and the accessories employed. To the Catholic, worship is the rendering to God in objective forms of corporate praise and thanksgiving on the part of the faithful. God and His glory, not man and his needs, are central in his thoughts. There is a mystical element present that tends to make him forget self and desire to merge his personality in the larger unity of the whole body. Worship to him is giving something, not getting something. Worship is the function of the church considered as an integer and not a mere act of individuals, however piously disposed. On the other hand, according to the popular Protestant conception, divine worship represents primarily an occasion for self-edification, for personal inspiration and ethical enlightenment. The sermon or discourse is the chief thing and furnishes the *rationale* for the assembly. The two conceptions are as wide apart as the poles and find their issue and reflection in two different types of the religious life. Which of the twain is the better type, more consonant with the Christian

ideal, it is not perhaps necessary at this time to enquire. The fact remains, however, that the two are mutually antipathetic and cannot be harmonized under one system.

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"If it were conceivable that an agreement could be reached to-morrow whereby Churchmen and members of the various Protestant denominations could effect a formal unity it is safe to say that such unity would prove to be merely a mechanical arrangement and would utterly fail to weld the two into a homogenous organism. In the final issue either the *ethos* of Churchmen or of Protestants would have to prevail. Otherwise the union would have to be dissolved on grounds familiar to the divorce courts, namely, 'incompatibility of temper.'

"Incompatibility of temper may not furnish a just ground for separation after a union has once been freely effected, but it would certainly constitute the height of unwisdom to enter into such a union if the disparity were previously known to exist. Better to continue in a state of single-blessedness than to suffer the consequences of an ill-mated marriage. There are elements which can never coalesce because by an immutable law of nature they belong to a different order. Those whom God hath not joined together will do well to remain asunder unless and until He works a miracle of grace and leads them by His Spirit to be of one heart and of one mind.

"For this blessed consummation let all good Christians everywhere continue earnestly to pray and work, foregoing in the meanwhile any attempt prematurely to force an issue between those who to-day are conscious of feeling little spiritual affinity with each other. At the utmost, men may effect an artificial union, but it is God alone who maketh them to be of one mind in an house."

The outlook upon the Christian forces as they are to-day lends little encouragement to the triumph of the will of God among men. The divided house presents a disheartening confusion to many. An editorial in a New York paper expresses its viewpoint in this stinging paragraph:

"The truth of the entire matter is that Christendom is a perfect chaos of conflicting theological opinions; and if Jesus Christ, the alleged founder of the 'One Holy Catholic and Apostolic Church,' should suddenly appear on earth to see how it fared with the church, 'His Bride,' He would become at once insane, and perhaps commit suicide, on finding himself the 'most married' divinity known to the history of mythology. The variety of His wives in intelligence and respectability would overwhelm with confusion even the brain of a God, for do we not read that God is not the author of confusion, but of order, as among all the saints? But these matters are mere trifles to the religious partisan, who, in the long run, is really concerned very little about 'the thoughts of God.' "

It has long been an obvious fact that unity is a supreme need on the mission field. The present movements for union owe much to the demand coming from the foreign field. A most important movement for unity on the field

is now in progress in India. A report of it has just been published by Robert H. Gardiner under the title "A Reunion Movement in India."

"Some years ago, the Presbyterians, Congregationalists, and some Methodists formed the South India United Church. In 1911 there was a conference of members of that Church with Anglicans to discuss union, but no common ground was then found. The effort has been taken up again with greater success, and while it has no official sanction as yet the proposers hope that it solves the problem, as it adopts the episcopate while recognizing other churches and providing for the continuance of fellowship with them. The proposers are not without hope that they can go still further and make it possible for Baptists, Lutherans, and Wesleyans to come in. A leading Baptist in Madras has shown in an article in the *Harvest Field* that he does not consider the Lutheran doctrine of the Lord's Supper as divisive, and British Baptists who have taken so large a part in the English negotiations have thus shown that their particular doctrine is not an invincible obstacle to reunion.

"The Presbyterian Church in India has instructed its Committee on Union to communicate with other bodies on the subject, and a conference was held of Presbyterians, Congregationalists, and members of the South India United Church, which adopted a draft basis of union. Its object is as follows:

" 'To bind together different churches in India in one body with a view to present a united living testimony to Christ and worthily to represent to the world the Christian ideal.'

* * * * * *

"At a conference May 1 and 2, 1919, present one Anglican bishop and six presbyters, and twenty-six representatives of the other churches, including G. Sherwood Eddy, who has been of very great assistance in promoting these movements for unity, a statement was adopted by those present, as individuals, beginning with the declaration that they believe that union is the will of God. Then going on:

" 'We believe that the challenge of the present hour in the period of reconstruction after the war, in the gathering together of the nations, and the present critical situation in India itself, calls us to mourn our past divisions and turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible church. We face together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet, confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without; divisions which we did not create, and which we do not desire to perpetuate.

" 'In this church we believe that three scriptural elements must be conserved. (1) The congregational element, representing "the whole church," with "every member" having immediate access to God; each exercising his gift for the development of the whole body. (2) We believe it should include the delegated, organized, or presbyterian element, whereby the church could unite in a general assembly, synods, or councils in organized unity. (3) We believe it should include the representative, executive, or episcopal element. Thus all three elements, no one of which is absolute or sufficient without the others, should be included in the church of the future, for we aim not at compromise for the sake of peace but at comprehension for the sake of truth.' "

LETTERS TO THE EDITOR

PROF. W. J. LHAMON WRITES RELATIVE TO THE PHILADELPHIA CONFERENCE FURNISHING A BASIS OF APPEAL IN CHRISTIAN UNION

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—I have read with much interest the April issue of THE CHRISTIAN UNION QUARTERLY. A serious question confronts me all the way through. It is indicated in the basis of an appeal in Church union. In your admirable presentation, section III, Page 34, you appeal to "A Catholic Book." Your appeal is the usual one if not the invariable one of the Disciples of Christ. You say, "Since all agree that the Scriptures contain the Word of God, why could not the Scriptures alone be sufficient? They appear to have been so for the early church." There is a weak point in this statement which it is not my purpose to point out now. It is simply the basis of appeal that I note.

On page 40 there is presented the basis of appeal of the Society of Friends. Our substantial brother of the "inner light" is still sure of his "inner light." He makes no appeal whatever to the written word. He says, "In the absence of ritual and in the direct waiting upon God we find a living spiritual worship combined with the exercise of a vocal ministry dependent upon His Holy Spirit for its inspiration and power."

Bishop C. L. Moench, speaking for the Moravian Church, on page 41, makes reference to the Augsburg Confession and to the Thirty-Nine Articles of England rather as indices of the doctrinal attitude of his church than as required creedal statements, and proceeds to say that anyone who accepts Jesus Christ, the only begotten Son of God, coequal with the Father, as divine Lord and Master and as the only Savior from sin, because of His atoning and vicarious sacrifice, is eligible for membership in the Moravian Church. Aside from certain attached theological terms this reduces the creedal basis of the Moravian Church practically to that of the Disciples. In the matter of polity, however, there is a decided appeal to the historic episcopate. "The Moravian Church is an episcopal church. It secured its episcopate through the Waldensian bishops, who in turn had it from the Roman Church."

One of the most attractive papers of the whole group is that of Bishop John W. Hamilton, pages 51 to 56. The paper is full of the charm of a fine spirit, a pointed and incisive literary style with a touch here and there of well directed humor, and over all a full appreciation both of the crying need of union and of the difficulties in the way of it. It is true that Bishop Hamilton refers to the New Testament when he says, "we are just as certain as you are that we are a Scriptural church, with a valid and authorized ministry, and with bishops divinely ordained, having the same rights to administer the sacraments that any other ministry can claim." Also when he says, "we may not be able to find our exact form of church government in the New Testament, as we are sure that the communicants of any other church cannot find theirs given there. But if you will hunt a bit you will find the secret of our inspiration there, just the same as the sources of all your churches will be found there. There are occasions when literal interpretations must give way to spiritual." Now while this is an appeal to the New Testament it is a very different one from the appeal of the Disciples. The Bishop's position relative to interpretation, if accepted, militates squarely against the Disciples'

position. But Bishop Hamilton's appeal to the New Testament, such as it is, is quite incidental to his presentation as a whole. His main appeal is a pragmatic one. He believes organic union would work well. It is advisable. Therefore we should have it if we can get it. He sees no final basis for it in the letter of the Scripture as the Disciples do.

Dr. Williston Walker, speaking for the Congregational Church, distinctly disclaims a Scriptural basis for organic union. He says, "practically every Protestant body has abandoned the idea that its form of faith and order is minutely presented in the New Testament. That rule of the belief and government of the church is generally looked upon as giving broad regulative principles rather than a detailed prescription. We are thus delivered from the necessity of seeking unity by a process in which one communion absorbs the others."

Bishop Ethelbert Talbot, speaking for the Protestant Episcopal Church, still appeals to the well-known Lambeth Quadrilateral. The spirit of Bishop Talbot is delightful in his generous outreaching to the non-Episcopal communions, but in line with his church he is quite positive that "the continuity of the historical episcopate should be effectively reserved." It might be accepted as a fact aside from "any theory as to its character," and it "should reassume a constitutional form," but in some way or other it must be kept as a basis of union. A united church might more easily adjust itself to the other three sides of the quadrilateral, namely, the acceptance of the Scriptures of the Old and New Testaments as containing all things necessary to salvation, the Apostles' Creed as the baptismal symbol, and the sacraments, baptism and the Lord's Supper administered with unfailing use of Christ's words of institution, but even here there is implied, some would feel, an unnecessary burden of tradition, or a necessary shift of interpretation, especially in reference to the so-called Apostles' Creed.

Is not the heart of the whole matter right here? It is not necessary to review other papers of the Conference. The outstanding fact is that there is the spirit of union but no basis of union. There is not even an approach to a consensus of viewpoint as to basis of appeal. The spirit of union gives hope. The failure so far to find a common ground on which to build gives pause, and hope grows distant.

Springfield, Mo. W. J. Lhamon,
Drury College.

[In our January issue the plan for the union of the evangelical Protestant Churches will be presented. The *Ad Interim* Committee is now working on it. Until the forthcoming meeting of the Conference on Organic Union, which will be held in Philadelphia, perhaps in November, there can be no statement of this plan.—Editor.]

DR. THOMAS MAINTAINS THAT THE ANGLICAN OR PROTESTANT EPISCOPAL CHURCH IS PROTESTANT

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—With all deference to Dr. Hall I submit that I have not in the least misconceived the purpose and bearing of his article. The very title, "The Doctrine of Priesthood in the Episcopal Church," shows what the article itself proves beyond question, that he proceeded on the assumption that his statement of the doctrine was the only legitimate one in the Episcopal Church. My purpose, therefore, was not so much to answer his article as to show that there was another doctrine of priesthood which he had virtually, if not entirely, ignored. And in particular I desired to explain that the Church of England, and with it the Protestant Episcopal Church in the United States, stands for what may be called the Protestant position, and that there is "no alarm"

among Evangelical Episcopalians that the proper Anglican doctrine of priesthood will be "compromised by coördinating its ministers" with non-Episcopalians. If only Dr. Hall had been content with saying that his view of priesthood was one held by a section of Episcopalians there would have been no serious objection, but, I repeat, the entire position set forth in his article implied that he was dealing with the only official doctrine held in the Episcopal Church.

Dr. Hall says that I have not discovered or indicated any misrepresentation in his survey of the subject. But this is exactly what my article was intended to do, and I believe actually did. I maintain that Dr. Hall by ignoring what happened in the sixteenth century has given an entirely wrong idea of the Christian ministry as found in the Episcopal Church. It is true that Dr. Hall referred to priesthood in what he calls "the low church sense," but he says that while this repudiates "sacerdotalism" it is accompanied by loyalty to a system which involves use of an order of "priests." Dr. Hall then refers to the words of the service for the Visitation of the Sick. I contend that this really begs the question, because everything turns on the proper interpretation of these words. The formula to which Dr. Hall refers means in the Prayer Book exactly what it means in our Lord's original use of it in St. John 20:23, where, as the best commentators show, there is nothing sacerdotal or indeed even exclusive of the ministry. Dr. Hall should study the article on the Ordinal by that careful and able scholar, the Rev. N. Dimock, which is found in the Protestant Dictionary. He will there see proofs of what I am now saying, and it is very striking that Cranmer and those associated with him deliberately retained this reference to St. John 20, while deliberately omitting every other characteristic feature of Medieval Ordinals.

And so I say again that Dr. Hall's article gives an entirely wrong impression of what priesthood is in the Episcopal Church, as the ministry was formulated by the Reformers of the sixteenth century, whose views are enshrined in the Prayer Book. That Book is to be judged in the light of what happened at the Reformation, and it is simply impossible for Dr. Hall to avoid a consideration of the antecedents of the Book, when endeavoring to discover its proper meaning. As an illustration of what I now say I may refer to the recent letter of Bishop Kinsman who, when he resigned his Episcopate in the Protestant Episcopal Church (mark the title) wrote these words: "In spite of the greatest unwillingness I have come to feel that the interpretation of the Anglican position which connects it chiefly with the Protestant reformation is the one more consistent with its view as a whole." These are the words of a man who recognizes facts as they are, and Dr. Hall may be challenged to find his distinctive views in any representative English Church authority before the rise of the Tractarian Movement. When, therefore, the ministry of the Episcopalian Church is studied in the light of the circumstances which gave it birth in its present form in the sixteenth century it can easily be seen, as Bishop Kinsman clearly recognizes, that between Dr. Hall's position and (say) mine there is "a great gulf fixed," and if Dr. Hall is right I am wrong, while of course if I am right he is wrong. I have no fear as to which of these positions is correct, when everything is properly taken into account. The fact is that Dr. Hall's position is an impossible one, for he is endeavoring to obtain all the essential features of the Roman view of priesthood without accepting the Roman Church. Bishop Kinsman has evidently recognized this, and it would be interesting to some of us to see how his contentions are met by men of Dr. Hall's school, for certainly there is nothing to warrant the extreme sacerdotal position in anything found either in the Church of England or the Protestant Episcopal Church formularies.

It is not without real significance that leading scholars in the Roman Catholic Church for the last three centuries have maintained that our Prayer Book is essentially a Protestant document. I remember once asking a Roman Catholic priest whether he thought our Prayer Book could be fairly and honestly used in his communion. I wish I could convey to your readers the smile he gave me as he said, "Oh! no, we regard it as a Protestant book," I at once replied, "So do I." Some years ago a Roman Catholic priest in an English town was passing an extreme ritualistic church, where views were held identical with those set forth in Dr. Hall's article. As the priest recalled what went on in that church, and its use of services which were not found in the English Prayer Book, he pointed to the building and said "Mock Turtle."

Yours faithfully,

W. H. Griffith Thomas.

Toronto, Canada.

THE BISHOP OF WILLOCHRA EXPRESSES ALARM AT THE COMPLACENCY OF ADMITTING EVERY ONE TO COMMUNION

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—I have read with great interest the report of the Conference on Organic Union appearing in THE CHRISTIAN UNION QUARTERLY of April, 1919. While there is much that is encouraging, I cannot but feel alarm at the complacency with which many readers of papers congratulate themselves on the readiness of their churches to admit any and every nominal Christian to communion with themselves. They may be right or wrong, but I should have thought that they would have at least realized that this readiness on their part to accept at his own valuation anyone who calls himself a Christian constitutes the gravest objection to reunion to those who believe that it is not possible to know the true mind of Christ apart from ignoring the interpretation put upon His words and teaching by nearly nineteen centuries of Christian men and women, and who, because they believe that the Holy Ghost has ever guided and inspired the Christian Church, cannot believe that the full mind of Christ can be ascertained apart from the commentary of the Christian experience of the past.

It is the fear of the jettison of vital Christian convictions, the fear that it may be declared that no Christian convictions are vital that holds so many thoughtful Christians back from plans for reunion. They know that their own church at least professes to believe and they fear that a united church may profess simply what no one cares to dispute. I believe that this fear is the greatest obstacle to reunion, and it is not reassuring to find so many apparently either ignorant of its existence or contemptuous of its importance. A cheap readiness to agree with anyone will not take us one step nearer to real reunion.

Yours faithfully,

Gladstone, S. Australia.

Gilbert White,
Bishop of Willochra.

[The Bishop of Willochra is quite right when he affirms that the cheap readiness to agree will not take us one step nearer to real reunion. Reunion must be upon truth, the truth as it is in Jesus Christ. A divided church indicates that it has not found that truth. The task of this generation is to find it and in our approach to the truth many of the things that the churches have counted primary will fall into the secondary class. To these one may be indifferent and in all instances charitable. In the atmosphere of charity, we are most likely to find truth. There will doubtless be shiftings, but no permanent advance can be made outside of deep and sincere convictions regarding truth.—Editor.]

SOME INTERESTING QUERIES

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—The April issue of your magazine, page 22, gives a report of what has been done towards the reunion of Christendom. It seems that efforts are made to reunite all Protestant churches. Suppose such a happy event does take place, will then the witness be perfect if the Catholic and Greek churches are left out? Can the Catholic church relinquish any of her doctrines, all of which she considers divine? Her discipline may change, but what is of divine origin cannot be tampered with. Deny our doctrine; then God's authority vanishes and nothing remains. In this tremendous decision God's will, not human whims, must be the guiding star. No compromise is permitted in dealing with Christ's word—Go and teach all things which I have commanded you. Let us in humility pray for light.

I read your article in the issue referred to with interest. Would it not have been good, if you had detailed the fundamentals or essentials of the common faith? What is essential? Can anything be unessential which Christ authorized? "Teach all which I commanded you" is the commission given to the apostles by the God-man. There is no choice, no private selection. Once all is accepted then divisions will cease. The full sum of truth will shine on the world. The church will be one and catholic.

The Disciples accept the Messiahship and Lordship of Jesus and are willing to obey Him. But is this sufficient? What were His teachings? For three long years He instructed His apostles. Should His word be of no account? What did He teach? Being God, He must have revealed things that the human mind cannot define, but which must be accepted as truth. Is the Bible the only rule of faith? If so then all preaching should cease. The first Christians had no Bible. That divine Book was born in 375. Until printing was invented Bibles were few. To-day many go to heaven minus the Bible—the blind, those who cannot read. How could soldiers when facing death read the Bible? The Bible is a large and difficult book, of which parts should be read as conditions to salvation.

What about transubstantiation, mass, purgatory, vows to Mary, saints, sacrifice, confession, orders, matrimony—doctrines which the first Christians cherished? Christian fellowship is most desirable, but it would die against the charity we owe to God, if we were to compromise this truth to win the fellowship of men. Peter said we have to obey God before men. That is plain common sense. Be not hurt by these suggestions; they simply prove that unity is my cherished wish. Prayer, humility and unprejudiced study is surely needed to-day.

His in charity,

Denton, Texas. Raymond Vernimont,
Catholic priest.

[It is not the purpose to leave the Roman Catholic and Greek Catholic churches out of the reunion, but the first step is Protestant unity. The second step will be the union of Christendom. Many of the questions raised by Father Vernimont are among the unsettled questions. We must come to learn that because one part of Christendom practices a thing and another part equally as devout and scholarly dissents from the practice, that practice is not established as true, however ancient the practice may be. It is indeed true that "prayer, humility and unprejudiced study" is the need of these times.—Editor.]

CLERICAL BROTHERHOOD IN WINNIPEG

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—On Tuesday evening, the 14th of January, seventy ministers of Winnipeg dined together at the Royal Alexandra Hotel in that city.

They represented the great historical Christian communions, Presbyterian, Methodist, Baptist, Congregational, Church of England, Disciples of Christ. This "get together" movement was inaugurated by Canon Bertel Heeney and Canon J. W. Matheson in consultation with a Presbyterian minister, Rev. R. S. Laidlaw, a Methodist, the Rev. Basil Thompson, and the Rev. F. W. Patterson representing the Baptist Church. The matter was taken up quite unofficially. The card of invitation ran as follows:—

> "The Ministers of Winnipeg will dine at the Royal Alexandra Hotel on January 14th, at 6:30 o'clock. The purpose of this assembly is to encourage the spirit of brotherhood between those who acknowledge and preach the one Lord and Saviour, Jesus Christ."

The response was remarkable, both as regards numbers and the spirit in which the invitation was accepted. Very few of our clergy were absent, and the most cordial feeling prevailed during the evening.

The Rev. Canon Heeney presided, by request, and explained that the purpose of the movement was "to practice the measure of unity we already possess while waiting with prayerful patience the coming in of that larger unity which the great Head of the Church seems nigh to giving us. The sole basis of this get-together movement," he said, "was our common faith in the blessed Incarnation, and the specific aim of this assembly is to know each other better; to share the fellowship which is the peculiar privilege of those who hold this common faith in the living Christ; and to demonstrate to all and sundry that however else we may be divided on matters great and small, we are united as regards our belief in, and our allegiance to the Christ Who is not only the ideal man, but the Eternal Son of God." With a view to creating and circulating the utmost kindliness of feeling, Canon Heeney suggested that we should regard as sacred each other's prejudices, that we should discuss freely both in public address and private conversation the great social and intellectual questions of the day, but that we should refrain altogether from passing resolutions, thus leaving action to be taken by the properly constituted church authorities. In the matter of Christian reunion, he suggested that it should not form the subject of speech or address at any of our meetings, but in private intercourse the fullest, frankest and freest discussion of the problems which it presents should be encouraged. Thus the inflammable element would be kept in subjection, and an atmosphere of freedom and brotherliness and mutual consideration created.

His Grace the Primate was not present, but gave his fullest approval of the undertaking, and expressed his delight at its success. No formal organization was effected, but it was resolved to assemble again shortly after Easter, and the gentlemen who arranged this meeting of their own volition were now requested to act as a committee and make arrangements for the next meeting. The net result has been to deepen the sense of the central place of the Incarnation in the life and preaching of the Church, to create anew the joy of sharing this faith in common, and to impart fresh strength in the proclaiming this message as the rock basis of all Christian efforts for reunion.

Sincerely yours,

Winnipeg, Man. Charles M. Ross.

CONCERNING THE CONFERENCE AT PHILADELPHIA

To the Editor of THE CHRISTIAN UNION QUARTERLY.

Dear Sir:—The process of dissolving the denominations into one church of the Lord Jesus Christ may be a slow, stubborn one but there is an *aqua regia* that will do it and that is the love-filled, life-sealed story of the Son

of God who gave Himself for it that He might present it to Himself a glorious church. The Conference on Organic Union that met in December held up some straws that show which way the wind is blowing. Frequent references to the prayer of Jesus that His disciples might be one show a growing interest on their part in the fulfilling of His prayer. The conference itself, invited to meet by the General Assembly of The Presbyterian Church in the U. S. A. and participated in by so many other communions, indicates a feeling among them that all coöperative efforts so far have been only makeshifts, so many steps in the direction of a united church, dimly visioned in the way before us, into which each of these bodied will disappear. Yet in the minds of some the conference seemed to be a coming together to draw up a compromise, the best possible, to satisfy most the desire of the churches for coöperation and, at the same time, to interfere least with their treasured traditions and inherited values. Some proposed a plan analogous to that of our own federal government; and in the suggestions by the Conference to the *Ad Interim* Committee were included hopes for a plan so broad and flexible as to make place for all the evangelical churches whatever their outlook of tradition, temperament or taste, whatever their relationship racially or historically; and an expectation that the Committee maintain sympathetic relations with all the movements of our time toward closer coöperative efforts among communions, especially the Federal Council of the Churches of Christ. One rejoices in the love of Christians for each other that would leap over long existent lines of distinction, but regrets the prejudice that would preserve those lines in any scheme of union. It looks like the growing pains of an age advancement in which the Spirit of God is leading against the short-sightedness, but with the large-heartedness of men. If as some one said, none of the churches are able to find their exact form of church government in the New Testament, and, as another said, one church adhered to its peculiar form of government, not as of divine right, but as a very ancient and desirable form; if, as seems reasonable, it was not just a formless movement that was set going, because some organization is evident even on the pages of the New Testament, sufficient, may we not believe, for the work of the church till its work is done; then one wishes that we might leave off all that is more or less than what is set forth in the New Testament and, in our discussion of a plan of organic union, try to find out what plan the Head of the church had in mind when He began to build His church.

Randall, Kan. W. F. Bruce.

BOOK REVIEWS

REUNION. A VOICE FROM SCOTLAND. By The Very Reverend James Cooper, D.D., D.C.L., Hon. Litt. D., Professor of Ecclesiastical History in the University of Glasgow; Moderator of the General Assembly of the Church of Scotland, 1917. Robert Scott, Roxburghe House, Paternoster Row, E. C. London, 1918. 120 pages. 75 cents net.

ONE of the strongest voices for Christian union on the European side of the Atlantic is Dr. James Cooper of Scotland. This volume consists of two addresses by him. The first was delivered at King's College, London, with the Lord Bishop of Southwark presiding, and the second was delivered in the crypt of St. Paul's Cathedral, London, with the Lord Bishop of London presiding. In the first address "a precedent from Scotland," affords an ilustration of the possibility of adjusting the differences between Anglican episcopacy and Scottish Presbyterianism.

After a brief review of the present day outlook on reunion, the precedent of Scotland is presented, which combines the main features of the Presbyterian and episcopal systems and which lasted twenty-eight years, "producing in the course of them conspicuous and admirable fruits of peace and godliness, of sacred learning, of intellectual and social progress, of church extension; and which would have produced much more but for certain intrusions of the civil power." The precedents referred to date back to 1610. In the Lambeth conference of 1908 it was stated that it might be possible to make an approach "to reunion on the basis of consecrations to the episcopate on lines suggested by the precedents of 1610." Dr. Cooper maintains that church government is "by no means the unessential matter" and proceeds to give the relevant events leading up to the precedents, showing that the early Scottish Reformers, including John Knox, recognized the value of a moderate and constitutional episcopacy. The first dissension on this subject arose when Andrew Melville returned from Geneva to Scotland in 1574 and opposed the office of bishop "as it is now used," but the General Assembly of 1610 without hardly a dissent voted for the re-establishment of a constitutional episcopacy, "not as something necessary to the church, or of its *esse*, but only of its *bene esse*, for the promotion of unity at home and abroad, and for the more orderly administration of rites already validly administered."

But the question was, how were the bishops in Scotland to be consecrated? King James I. provided the plan, which was to summon to London three of the Scottish prelates and have certain English bishops to perform the consecration, and these in turn could give ordination to those in Scotland. To avoid the criticism in Scotland that the Church of Scotland had become subject to the Church of England by such an act, the King provided that the consecration should not be done by either the Archbishop of Canterbury or of York, "who were the only pretenders,"

but instead should be done by the Bishops of London, Ely and Bath. The consecration was duly performed and for the following twenty-eight years most of the ordinations in Scotland were performed by the laying on of the hands of the bishops "with the simultaneous laying on of the hands of the presbytery." None of the Scottish clergy were reordained because they regarded their present ordination as lawful, but those entering the ministry were ordained by bishops and presbyters. Archbishop Gladstanes of St. Andrews wrote King James, "The great multitude of the ministry are desirous that presbyteries shall stand, but directed and governed by the bishops." There was a general satisfaction likewise among the people through the following twenty-eight years. The intercommunion between the Church of Scotland and the Church of England was "full, frank and frequent" until 1638. Bishop Andrews was gracious toward Dr. William Guild, of Aberdeen, for instance, whose ordination had no canonical bishop taking part, and Archbishop Laud recognized the ministry of the Church of Scotland as validly ordained, without any thought of the Church of England having jurisdiction. Under the Scottish episcopacy confirmation was not tied to the episcopate, although by the General Assembly in 1617, meeting at Perth, five articles were passed, as follows: (1) kneeling at Holy Communion, (2) communion of the sick in their homes, (3) baptism in private homes in case of necessity, (4) confirmation, and (5) observance of the festivals of the birth, passion, resurrection, ascension and Pentecost. A remnant of these is still found in the Church of Scotland. But the acts of the Assembly of 1610 were annulled under Charles I. by "the more famous Assembly" of 1638, with charges of irregularity, and the Church of Scotland abolished the episcopacy.

In the second address Dr. Cooper dwells on the possibility of reviving closer relations between the Church of England and the Presbyterian Churches of Scotland in preparation for a united church for the English-speaking peoples. To that end he pleads for unity in the one faith and expresses himself favorable to the historic episcopate, "not as at all admitting that without a diocesan or monarchical episcopate there can be no true church and no valid ministry," but as supplementing and enriching the whole Presbyterian system of the church courts from the kirk session to the General Assembly. He closes the lecture with a memorandum agreed upon at an informal conference held in Aberdeen, March 18, 1918, by representatives of the Church of Scotland, the United Free Church of Scotland and the Scottish Episcopal Church, and suggested as a basis of similar conferences throughout Scotland. This memorandum recognizes the value of conferences; likewise the liberty of all sides and also that fine virtue of receiving from others such enrichment as might be a help to all. It cites the period of preparation to begin by the Episcopal Church's adopting the systems of church courts from kirk session to General Assembly, while permanent moderators of Presbyterian synods are to receive the consecration of bishops.

The volume closes with two appendices—the first being a copy of the Second Interim Report of a sub-committee appointed by the Archbishops of

Canterbury and York's Committee and by representatives of the English Free Churches' Commission in connection with the proposed World Conference on Faith and Order; and the second is the constitution of the Scottish Church Society.

This is a most valuable book. It is not only informing but is very satisfying in being unprejudiced in spirit and truly catholic in its outlook.

PRACTICING CHRISTIAN UNITY. By Roy Bergen Guild, Executive Secretary of the Commission on Interchurch Federations of the Federal Council of the Churches of Christ in America. New York: Association Press. 85 pages. 75 cents net.

THE theories of Christian unity and the practice of it are quite frequently at great variance. Federation is furnishing the opportunity for the practicing of it and this little book by Dr. Guild gives accounts of achievements in many centers. It recognizes that the two great fields of interchurch work are social service and evangelism, and the chapters dealing with these themes abound in wholesome material; likewise the chapter on community service, which as applied to the rural sections of the country is one of the most serious problems facing the church. Fred B. Smith well says, "No community having two or more churches can be adequately served by those churches unless there is some form of committee, council or other organization by which they can work together." The chapter on the philosophy of unified action is particularly strong. Indeed the whole book of eighty-five pages is full of interest and in the hands of every forward-looking preacher or layman will bring satisfactory results. Dr. Guild's work as Executive Secretary of the Federal Council's Commission on Interchurch Federations has given him exceptional opportunity not only to gather material, but to observe the pragmatic tests. It is a book of practical worth.

THE EARLY HISTORY OF THE CHURCH AND THE MINISTRY. Edited by H. B. Swete, D.D. New York: The Macmillan Company. 1918. 446 pages. $4.50 net.

THIS collection of essays edited by Dr. Swete and published after his death is a most important book on a most important theme. Indeed it is more than a book. It is a veritable seminar in which there is made a thorough survey and investigation of a great question by competent scholars and in which the results and conclusions of years of patient and conscientious labor are recorded. The work consists of six essays by as many writers. These are "Conceptions of the Church in Early Times," by Arthur James Mason, D.D., D.Th.; "The Christian Ministry in the Apostolic and Sub-Apostolic Periods," by Joseph Armitage Robinson, D.D.; "Apostolic Succession," by Cuthbert Hamilton Turner, M. A., Litt.D., F.B.A.; "The Cyprian Doctrine of the Ministry," by John Henry Bernard, D.C.L., D.D.; "Early Forms of Ordination, by Walter Howard Frere, D.D.; "Terms of Communion and the Ministration of the Sacraments in Early Times," by Frank Edward Brightman, M.A., D.D., D. Phil.

The occasion and motive of the work are indicated in the opening words of the second essay. "Forty-nine years have gone by since Lightfoot wrote his famous essay on the early history of the Christian Ministry. These

years have been fruitful in discovery and research. Some new documents have been brought to light: many documents that had lain neglected have been re-edited and made generally accessible. Criticism has been busy, sifting and dating these: rival theories have offered to interpret all the evidence afresh. Many are asking to-day, what has been the issue of all this reinvestigation? How does the matter stand? What is the verdict of history in the light of the newest knowledge of the facts? The question is asked with anxiety: for it is rightly felt that much may depend on the answer.''

The work is most thorough and exhaustive. It will stand as a kind of final survey and summing up of the whole question of the ministry of the early Church from the point of view of the episcopacy. The general outcome of it all may be taken as at least measurably represented by the conclusion of the essay of Dr. Robinson. ''We see perhaps more clearly than we saw before that the Christian Ministry was gradually evolved, in response to fresh needs which came with new conditions, as the church grew in numbers and enlarged its geographical boundaries. We find that a threefold ministry emerges, which has proved itself capable of satisfying the wants of the Christian church from the second century to the present day. Not that the functions of ministry have always been distributed in exactly the same proportions between bishops, priests, and deacons: each office has had an evolution of its own, and at the present moment the diaconate has, at least in the western church, fallen strangely into the background. But the whole framework remains, with its powers of adaptation by no means exhausted, the permanent gift of the Divine Spirit to the church. We cannot go back, if we would, to the immaturity of primitive days. We need now, as much as the sub-apostolic age needed, a ministry which can hold the whole Church together * * * It is for the unity of the whole that the historic threefold ministry stands. It grew out of the need for preservation of unity when the apostles themselves were withdrawn. It is, humanly speaking, inconceivable that unity can be re-established on any other basis. This is not to say that a particular doctrine of Apostolic Succession must needs be held by all Christians alike. But the principle of transmission of ministerial authority makes for unity, while the view that ministry originates afresh at the behest of a particular church or congregation makes for division and subdivision. We have the happiness to live in days in which a reaction has set in against the long process of the division and subdivision of Christendom. Earnest spirits everywhere around us are yearning after unity. On a reasonable interrogation of history the principle can be seen to emerge that ministry was the result of commission from those who had themselves received authority to transmit it. In other words we are compelled to the recognition that, at least for the purposes of unity, the episcopate is the successor of the apostolate.''

THE CHURCH OF CHRIST IN PROCESS OF TRANSFORMATION. By Canon George William Douglas, D.D., S.T.D. Published by the Association for the Promotion of Christian Unity, Baltimore, 1919. 20 pages. 10 cents.

''MUCH in little.'' This publication is a pamphlet of twenty pages dealing in a scholarly and masterly way with a great theme. Canon Douglas has

been closely associated with the present day movement for Christian unity from its beginning in 1910. He has been a careful student of the problem of unity for many years and in this booklet he presents a point of view which is most important and an ideal which can by no means be left out of account. "The contention of this paper is that the life of every vital organism, ecclesiastical or other, is not static, but a process of transformation; that as to His church our Lord acted and spoke according to this principle, and pledged His Holy Spirit to promote it and that the course of both the Jewish and the Christian church was such from period to period of the actual history. Therefore for either Catholics or Protestants to endeavor to stick to an ancient form of constitution for the simple reason that it is the primitive form is unsound, not alone from the standpoint of biology and history, but also because in spiritual practice the older a form is the likelier that it must be reconstituted if its vitality is to be preserved."

ESSENTIALS OF EVANGELISM. By Oscar L. Joseph, Author of "The Faith and the Fellowship," "Personal Appeals to Sunday School Workers," etc. New York: George H. Doran Company, 1918. 167 pages. $1.25 net.

THIS book is written to meet some of the demands of the new day in matters of evangelism, which is a necessary factor in the reconstruction of society. "The Supreme Unction," "Religious Conversation," "The Personal Touch," and "The Persuasive Preacher" are some of the topics of the thirteen chapters, all of which are sane and helpful to any preacher who is seeking to be the Lord's evangel.

THE PROTESTANT. A Scrap-book for Insurgents. By Burris A. Jenkins, Author of "The Man in the Street and Religion," "Facing the Hindenburg Line," etc. Chicago: The Christian Century Press. 203 pages. $1.35 net.

THE dedication of this book—"To the bravest men I know, the heretics" indicates at once that it is a fearless plunge into twenty-four themes, covering as many chapters. It is daring, snappy and at times clever, but it would have been enchanced greatly in value if the style had been more elegant, as in Dr. Jenkins' "The Man in the Street and Religion." It discusses many vital problems, which are awaiting their rightful solution at the hands of the modern church.

THE SURVIVAL OF JESUS. A Priest's Study in Divine Telepathy. By John Huntley Skrine, D.D., author of "Creed and the Creeds" (Hampton Lectures), "Pastor Ovium," "Pastor Futurus," etc. New York: George H. Doran Company. 326 pages. $2.00 net.

THIS book is an attempt to answer the philosophical and religious problems growing out of the present war. There are two books: the first is the Man Christ Jesus, discussed under four sections; the second is the forecast of a theology. The whole discussion is fascinating and it may be read in connection with Sir Oliver Lodge's "Raymond." There are other conclusions yet to be brought to us by the science of psychical research.

ORNAMENTED ORTHODOXY. Studies in Christian Constancy. By Edgar DeWitt Jones, D.D. Author of "The Inner Circle," "The Wisdom of God's Fools," and "Fairhope." Introduction by Prof. Arthur S. Hoyt, D.D., LL.D. New York and Chicago: Fleming H. Revell Company. 221 pages. $1.25 net.

IN the tone of the servant of the Most High these twenty sermons exalt the Christian ideals with a freshness and beauty that awaken the desire for attaining the best in human life by the way of Christ. They are presented with fervor and adventure.

RECREATION AND THE CHURCH. By Herbert Wright Gates, Superintendent of Brick Church Institute, and Director of Religious Education in Brick Church, Rochester, New York. Chicago: The University of Chicago Press. 185 pages. $1.00 net.

THIS book is a healthy contribution to the religious education of childhood. It is a challenge to the church to look after the recreational interests and activities of childhood. The principles presented are those that have stood the tests of experience. It is a valuable book for parents and church workers.

THE BOOK OF FREE MEN. The Origin and History of the Scriptures and their Relation to Modern Liberty. By Julius F. Seebach. New York: George H. Doran Company. 234 pages. $1.25 net.

ANY discussion of modern liberty is interesting. When that discussion finds its basis in the transcending influence of the Scriptures, presented with such charm as characterizes these pages, it becomes a contribution of great value. Such is this book—strong, clear and convincing.

THE STORY OF THE NEW TESTAMENT. By Edgar J. Goodspeed, Professor of Biblical and Patristic Greek in the University of Chicago. Chicago: The University of Chicago Press. 150 pages. $1.00 net.

AN account of the circumstances out of which each book in the New Testament was written always furnishes interesting reading. This volume fully meets the requirements of such a practical study. It will be serviceable to adult classes and colleges.

THE MISSIONARY SPIRIT AND THE PRESENT OPPORTUNITY. By Henry T. Hodgkin, M.A., M.B. Secretary of the Friend's Foreign Mission Association; Sometime Missionary in West China. London: Headley Brothers, Kingsway House. 104 pages.

THESE lectures were delivered at Swarthmore College. They bear a conviction, passion and vision that make them most profitable for reading and rereading. No finer word has been said for a greater missionary spirit in these days of present opportunity.

THE EXCEEDING WORTH OF JOINING THE CHURCH. By Edward E. Keedy. Author of "The Naturalness of Christian Life." "Moral Leadership and the Ministry." Boston: Horace Worth Company. 92 pages. 40 cents net.

THIS is a sane message to the man who thinks he can do as much good out of the church as in it. It is illustrated and well written.

THE NEW ORTHODOXY. By Edward Scribner Ames, Author of "The Psychology of Religious Experience," "The Higher Individualism," and "The Divinity of Christ." Chicago: The University of Chicago Press. 127 pages. $1.00 net.

RESTATEMENT is the keynote of these times. In this new world of thought and ideals this book is a successful attempt to interpret religion as something vital in all the interests of mankind. It is an altogether timely message.

THE PULPIT COMMITTEE. By Charles A. McAlpine. Field Secretary of the Pacific Coast Baptist Theological Union, Ex-secretary of the New York Baptist State Convention. Philadelphia: American Baptist Publication Society. 72 pages.

EVERY pastor thinking of making a change and every church thinking of calling a pastor should have this little book. It is brimfull of the results of the experiences of many in the various parts of the country.

FORWARD, MARCH! By Angela Morgan, Author of "The Hour Has Struck," "The Imprisoned Splendor," "Utterance and Other Poems," etc. New York: John Lane Company. 102 pages. $1.25 net.

THIS is a collection of forty beautiful poems by Miss Morgan, sounding the note of reconstruction. The spirit of internationalism pervades the volume and the poetic skill is evident throughout.

COMRADES IN COURAGE. By Lieutenant Antoine Redier. Translated by Mrs. Philip Duncan Wilson. New York: Doubleday, Page & Company. 260 pages. $1.40 net.

THIS is one of the great books produced out of the war. It is a thrilling account of the unfolding of the soul of France and is marked by a fine spirit of heroism.

THE TENDER PILGRIMS. By Edgar DeWitt Jones, D.D. Author of "The Inner Circle," "The Wisdom of God's Fools," "Fairhope," etc. Chicago: The Christian Century Press. 88 pages. 85 cents net.

THIS is a well named story, dealing with the child's pathway through home life to maturity. It is beautiful in vision and duty.

CB

VOL. IX NO. 3

"Let no man glory in his denomination; that is sectarianism: but let all men glory in Christ and practice brotherhood with men; that is Christianity."

THE CHRISTIAN UNION QUARTERLY

Edited by PETER AINSLIE

HOWEVER serious other problems may be, the most serious problem in the world to-day is a divided Christianity. It leaves the world staggering like a drunken man on to ruin, while each division in the church pipes away at its inflated shibboleths as though these things possessed some virtue toward saving a lost world. Our denominational peculiarities are our curses; our common characteristics are the bases for all our approaches toward truth and God.

JANUARY, 1920

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CHRISTIAN UNITY CALENDAR

THE Commission of the Protestant Episcopal Church on the World Conference on Faith and Order requests that the Week of Prayer be observed January 18-25, 1920 (January 5-12 in the Eastern Calendar). Suggestions as to the same may be had from the secretary, Robert H. Gardiner, Gardiner, Maine.

COUNCIL ON ORGANIC UNION of the Evangelical Churches in America, Witherspoon Hall, Philadelphia, Pa., February 3-6, 1920. Rev. W. H. Roberts, D.D., chairman of the Ad Interim Committee, Witherspoon Building, Philadelphia.

AT THE instance of the Association for the Promotion of Christian Unity, Pentecost Sunday has been named primarily as the day for special sermons on Christian unity in all Churches, along with prayers to that end.

WORLD'S STUDENT CHRISTIAN FEDERATION, Sweden, July 30-August 10.

LAMBETH CONFERENCE, July and August.

PRELIMINARY meeting of the World Conference on Faith and Order, Geneva, Switzerland, August 12. Robert H. Gardiner, Gardiner, Maine, Secretary.

INTERNATIONAL COMMITTEE of the World Alliance for International Friendship through the Churches, Geneva, Switzerland, August. Rev. Henry A. Atkinson, 70 Fifth Ave., New York City, Secretary.

Bibliography of Christian Unity

THE BOOKS included in this list are by Episcopalians, Presbyterians, Roman Catholics, Congregationalists, Unitarians, Lutherans, Baptists, Disciples of Christ, etc.

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WHAT MUST THE CHURCH DO TO BE SAVED? Simms, Revell, 1913.. 1.50

CHRISTIAN UNITY PRAYER LEAGUE

(Membership in this League is open to all Christians—Greek, Roman, Anglican and Protestant, the only requirement being a notice by post card or letter of one's desire to be so enrolled, stating the Church of which he is a member. Address, Association for the Promotion of Christian Unity, Seminary House, 504 N. Fulton Ave., Baltimore, Md., U. S. A.)

MEDITATION:

On our need of God and the way to a fuller surrender to His will.

On the divisions of the church and the way to the healing of discord.

On the meaning of the life and death of Jesus Christ and the way toward its interpretation to the world.

On the leadership of the Holy Spirit and the way to remove hindrances to that leadership.

On the place of penitence in Christian experience and how to find the way to manifest it to the world.

PRAYER:

O God, Who didst send Thy Word to speak in the prophets and live in Thy Son, and appoint Thy church to be a witness of divine things in all the world, revive the purity and deepen the power of its testimony; and through the din of earthly interests and the storm of human passions, let it make the still small voice of Thy Spirit inly felt. Nearer and nearer may Thy kingdom come from age to age; meeting the face of the young as a rising dawn, or brightening the song of the old, "Lord, now lettest Thou Thy servant depart in peace." Already let its light abash our guilty negligence, and touch with hope each secret sorrow of the earth. By the cleansing Spirit of Thy Son, make this world a fitting forecourt to that sanctuary not made with hands, where our life is hid with Christ in God.

—*James Martineau.*

CONTRIBUTORS TO THIS NUMBER

A. E. Garvie

is the principal of New College, Hampstead, London. He was born in Russian Poland, educated in the universities of Glasgow, Edinburgh and Oxford, and is the chairman elect of the Congregational Union of England and Wales. He has written nearly a dozen volumes of high rank, among them being *The Christian Personality, Studies in the Inner Life of Jesus,* etc.

W. H. Roberts and Rufus W. Miller

are the signers of the plan for evangelical union presented in this number. Developing the plan was largely the work of the sub-committee of the *ad interim* committee. Dr. Roberts has been the stated clerk of the General Assembly of the Presbyterian Church in the U. S. A. since 1884 and has been active in interdenominational work for many years. Dr. Miller has been editor of the publication and Sunday-school work of the Reformed Church since 1894 and has likewise been an active interdenominational worker.

Henry W. Jessup

was born in Beirut, Syria, where his father was a missionary. He was educated at Princeton and New York universities. He was professor of law in the Law School of New York University and is a member of the Judiciary Committee of the General Assembly of the Presbyterian Church in the U. S. A.

Augustus Hopkins Strong

was president and professor of systematic theology in the Rochester Theological Seminary, N. Y., from 1872 to 1912 and is now president emeritus. He was graduated from Yale in 1857. He has written more than a dozen books, among them *Popular Lectures on Books of the New Testament, American Poets and Their Theology,* etc.

The Bishop of Bristol

is one of the outstanding personalities in the Anglican episcopate. He is deeply interested in the union of the whole church and frequently speaks in its interest. He recently invited Dr. Arnold Thomas, a Nonconformist minister, to take part in a public service in his cathedral. Thirty-three Anglican clergymen wrote in protest and more than a hundred wrote favoring it.

REMOVING THE BARRIERS

1. We welcome, with profound gratitude to God as a token of the manifest working of His Spirit, the manifold evidences around us of better relations between the Christian churches, resulting in a fuller understanding of each other's positions, and in a more earnest longing for complete fellowship in a reunited Church.

2. We are in entire accord in our mutual recognition of the communions to which we belong as Christian churches, members of the one body of Christ; and we record our judgment that this recognition is fundamental for any approach towards the realization of that reunited Church, for which we long and labor and pray.

3. We hold that this recognition must involve, for its due expression reciprocal participation in the Holy Communion, as a testimony to the unity of the body of Christ.

4. We recognize, with the sub-committee of "Faith and Order," in its second interim report, the place which a reformed episcopacy must hold in the ultimate constitution of the reunited Church; and we do not doubt that the Spirit of God will lead the Churches of Christ, if resolved on reunion, to such a constitution as will also fully conserve the essential values of the other historical types of church polity, Presbyterian, Congregational and Methodist.

5. As immediate practical means of furthering this movement towards unity we desire to advocate interchange of pulpits, under proper authority; gatherings of Churchmen and Nonconformists for more intimate fellowship through common study and prayer; association in common work through local conferences, joint missions, joint literature, and interdenominational committees for social work. —*Resolutions passed at a meeting at Mansfield College, Oxford, which was attended by representatives of the Anglican and Free Churches.*

THE
CHRISTIAN UNION QUARTERLY

Vol. IX. JANUARY, 1920 No. 3

EDITORIAL

THE CHURCH AND INTERNATIONAL PEACE

The meeting of the International Committee of the World Alliance for Promoting International Friendship through the Churches, which was held at The Hague, September 30th to October 4th, 1919, was one of the most significant and prophetic gatherings of the year. This International Committee, composed of members from fourteen nations, was organized in London in 1914. An international conference in the interest of peace had been arranged to be held at Constance, August 1, 1914. On that fateful day the conference was held for only a few hours, and in consequence of the outburst of war the delegates were compelled to flee. Some weeks after the general committee was able to meet in London and there organized the International Committee. This meeting at The Hague was the first meeting of the entire committee and likewise the first time that representatives from the warring nations had voluntarily met since the signing of the armistice. There was naturally at first some embarrassment, but the great necessity for international friendship in the world crises took precedence over personal feelings and the whole conference was remarkable in its fine spirit and general courtesy.

The place of meeting was at the Kasteel "Oud-Wassenaer"—once a palace, but now a hotel, situated two miles from The Hague in a beautifully wooded district with great trees and heavily shaded walks and driveways.

The delegates from Great Britain were the Lord Bishop of Winchester, the Dean of Worcester, Sir Willoughby H. Dickinson, Mrs. Creighton, and Drs. Hodgkin, Ramsay, Rushbrooke and Cairns; from Belgium, Drs. Anet and Rochedieu; from Denmark, Professor Ammundsen and Librarian Larsen; from Finland, Professor Hjelt and Dean Loimaranta; from France, Pasteur Parker and Messieurs Dumas and Faivret; from Germany, Drs. Deissmann, Spiecker, Siegmund-Schultze, Richter and Schairer; from Holland Drs. Cramer and Kohnstamm and Messrs. van Ouwenaller and van Slochteren; from Hungary, Drs. Antal and von Boer and Mr. Pelényi; from Italy, Drs. Whittinghill and Giampiccoli and Sig. Falchi; from Lettland, Pastor Irbe; from Norway, Drs. Thvedt and Klaveness; from Sweden, the Archbishop of Uppsala, Senator Gullberg and Dr. Westman; from Switzerland, Professor Choisy and Drs. Quartier-la-Tente, Böhringer and Herold; and from the United States of America, Drs. Atkinson, Boynton, Brown, Gold, Lynch, Macfarland, Morehead, Nasmyth, Tippy, and the editor of The Christian Union Quarterly, besides the following delegates by courtesy: Mr. Bell, chaplain to the Archbishop of Canterbury, Baroness Wrede, Mrs. Brown, Mrs. Atkinson, Mrs. Whittinghill, etc. There were three sessions each day—business sessions in the morning and afternoon and prayer services in the evening. There were five chairmen presiding at different sessions—Dr. Cramer, the Bishop of Winchester, Dr. Brown, Dr. Spiecker, and the Archbishop of Uppsala. Interesting and delicate subjects crowded every session.

There can be no permanent international friendship without a united Christendom, for Christianity is the basis of all permanent relations. Consequently the first subject after the preliminary matters were adjusted was the necessity and possibility of holding an ecumenical conference of the different Christian communions, which was introduced at the instance of the Archbishop of Upp-

sala. It was the consensus of opinion that the calling of such a conference was not in the province of the International Committee, but the Committee expressed warm sympathy with the idea and recommended that the initiative action should be taken by "the different parts of the churches themselves" and "such convening should be through the coöperation of certain individuals operating through the World Alliance, who should take immediate personal action." This was done and plans are already under way for such a conference of the Protestant forces of the world in 1921, if possible, and certainly by 1922 or 1923.

Action relative to the League of Nations took the form of communications addressed to the League for its first meeting, and in brief the action was as follows: (1) The inclusion of every state that would accept the covenant; (2) the mandates granted by the League of Nations should embody the principle of trusteeship of backward and unorganized races, protecting them from exploitations; (3) the guarding of the rights of religious minorities; and (4) guaranteeing equality of race treatment, understanding thereby equal treatment before the law of all aliens resident within the territory of the government concerned. It was further recommended "that the Councils of the Alliance enter into communication with the leaders of the Labor and Socialist Movements, the Student Christian and other movements, which are working for the reconciliation of international brotherhood, with a view of coöperating, so far as Christian principles allow, in what is a common purpose."

Because of charges that German missionaries in English territory had been propagandists, the German missions had been taken over and put under a trusteeship. The awkwardness of this in hindering international friendship is readily recognized and the action of the International Committee was as follows:

"1. Freedom to carry the Gospel of Christ to all the nations is essential to the life of the Christian church, and is one of the fundamental claims of religious liberty.

"Such freedom should be granted to members of all denominations and citizens of all nationalities, provided they abstain from participation in political affairs and conduct their work in full loyalty to the government of the country in which they reside. Whatever political control is found necessary should be exercized in a way that interferes as little as possible with the religious work of the missionaries.

"2. The Committee of the World Alliance for Promoting International Friendship through the Churches, meeting at The Hague, September 30th to October 3rd, consisting of delegates from United States of America, Britain, France, Germany, Holland, Norway, Sweden, Denmark, Hungary, Switzerland, Belgium, Italy, Finland and Lettland, records its conviction that the present position of German missions is a grave obstacle to the development of international Christian fellowship, and while (in view of the fact that an international organization exists for dealing with all missionary questions) the full consideration of this situation is outside the scope of the World Alliance, it urges that the Edinburgh Continuation Committee meet as soon as possible to consider this pressing question. It hopes that that Committee may be able to assist in securing that, at the earliest possible opportunity, the way be opened for the resumption of the activities of the German missionary societies, and in obtaining an assurance that the mission properties which are now, in accordance with the Peace Treaty, held by boards of trustees, may be handed back to the German societies as soon as political permission is given for the German missionaries to return. Further, that if considerable delay elapse before the Continuation Committee can meet, it is the judgment of the World Alliance Committee urgent, in order that steps be not taken to make more difficult the realization of the above aims, that informal conferences among missionary leaders in the countries most concerned be at once arranged for.

"3. That the International Emergency Committee of Missionary Societies be asked to arrange for a small commission to consider the available evidence in reference to the charges against German missionaries, and, after consultation with the persons and societies concerned, to issue a statement on the whole subject.

The most embarrassing instance of the conference was a letter written by Pasteur Wilfred Monod, of Paris, to the conference, emphasizing the inability of the French to coöperate unless the German delegates in some way expressed repentance for the violation by their country of Belgium neutrality in 1914. To many of us this was not the method of approach to this delicate subject. Voluntary confession is far stronger and more permanent than coercion. Dr. Siegmund-Schultze had already made such a confession in his prayer and other German delegates were prepared at the proper time to do likewise. Nevertheless the issue was frankly faced and Dr. Spiecker, in behalf of the five German delegates, made the following statement:

"Ladies and Gentlemen,—Last night about 6 o'clock we, the German delegates to this Conference, were shown a letter written by Pasteur Wilfred Monod to this Conference, and one sentence of this letter was read to us—a sentence concerning our opinion on the violation of the neutrality of Belgium in 1914.

"Having considered carefully the sentence we came to an agreement how to deal with the matter; but when after the devotional service last night this letter was read in its full contents I was deeply impressed by one point which had not been taken into consideration when we were discussing it among ourselves, and this point seemed to me so important that I considered it absolutely necessary to submit it again to my German friends before the matter was defined, and so I asked, contrary to the previous agreement arrived at before dinner, for an adjournment of the matter to this morning. Now I am very glad to tell you that after careful consideration again also of this other point, we came to a unanimous agreement again that I should give you the gist of a letter written last night by Dr. Deissman to Rev. Siegmund-Schultze, to the effect that we, the five German delegates to this Conference, personally considered the violation of the Belgian neutrality in 1914 as morally wrong.

"But now I should like to add a few words not as a declaration but as a statement of facts. Dr. Wilfred Monod unhappily has not been with us during these days, but we have had the privilege of talking together with the French and Belgian and Italian delegations to this Conference. We knew before we came here that it was really the critical question of the Conference if a harmonious coöperation with our French, Belgian and Italian delegates would become a possibility and a reality. On the evening of Wednesday, October 1st, we met, all of us, I am happy to say, at the invitation of the French delegation. After a very full discussion, we, the French, Belgian and German delegates stood there joining hands with each other in the fact of our Lord and Saviour and confessing with one mouth and one heart:—

'We confess—We join hands—We condemn war—
We condemn the idea of revenge.' "

It need not be said that the presentation of this declaration made a profound impression. It could not have done otherwise. Dr. Lynch gave expression to a fine sentiment when he said, "Germany must be trusted. There can be no permanent international friendship unless we are willing to trust each other."

The declaration of principles upon which the World Alliance is to operate is of primary importance. This declaration, which is as follows, was unanimously passed and has been sent forth throughout the world in all the languages that were represented at the conference.

"We meet at a time when the disunion of Christians and of different churches, nations and classes has been and is painfully conspicuous. This disunion has brought upon the Christian name great reproach, and has to a large extent paralyzed Christian power for good in the general life of humanity. But yet we rejoice in the assurance that underneath this disunion there is a real force of unity which it is our duty gratefully to

recognize. We must labor for its increase, and that its power may be brought to bear increasingly on the life of the future.

Leaving entirely aside all question of denominational differences, their nature and importance, we are united in believing in the Fatherhood of God and the brotherhood of men as fundamental truths of our faith. We believe that they were revealed by our Lord and Saviour Jesus Christ Who lived and died and rose again that they might be realized in the Kingdom of God. Together we pray that God's Name may be hallowed, His Kingdom come and His will be done on earth as it is in heaven. Neither in the social conditions nor in the relations of peoples to each other have these convictions prevailed. Therefore the existing order of society has come to confusion. From this it follows that the one hope for society is that it should now be rebuilt on Christian foundations, and that the mind of Christ should be expressed in every human relationship, overcoming the forces of disintegration, and rebuilding civilization on a higher plane.

"We maintain that the consciousness of right and wrong, and the systems of law and political order which spring from that consciousness are good gifts from God to man. Therefore, we are bound as Christians to assert the authority of justice and law, and to fight against any glorification of violence and force alike in the social and the international spheres. At the same time we believe that every existing system of law and justice is incomplete, and will have to be continually renewed as the moral sense becomes more perfect. It is therefore our duty as Christians to help on that renewal in every social and international relationship.

"We therefore are convinced that the time has come when a strenuous effort should be made by all Christians to realize all that is implied in Christ's teaching of the brotherhood of mankind, and to impress alike upon themselves and upon others that here alone lies the hope of permanent peace among the nations, and of any true solution of social and industrial problems.

"But we would go farther. We believe that in the good providence of our God He will bring out of all the darkness of the last years a new and fuller understanding of His redeeming purpose. Out of this 'day of the Lord' there is being revealed to all, as is witnessed by the thoughts of many hearts, a quite new understanding that His holy will is not only the salvation of individuals, but the transformation of the whole life of humanity and of all its corporate activities, by the Redeemer's kingly law of love."

"Against this consummation every form of human sin and all the power of darkness will strive to the uttermost, clouding the world with guilt and sorrow. Herein is the supreme challenge to all followers of the Lord to consecrate themselves anew to the service of mankind, for fidelity to this sacred cause is the crucial test by which nations and individuals alike will be judged. And our help is in God, Whose promise is to give the victory to His Kingdom."

Following immediately upon this was the assuring resolution offered by Dr. Hodgkin:

"That this International Committee, gathered from fourteen countries and containing members of many Christian communions, rejoices in the unity in Christ here manifested although national and confessional differences are many and profound. We affirm our deep conviction that the healing of the wounds of the nations and the rebuilding of the social and international life of the world can only be accomplished in and through Jesus Christ our Lord, under whose Lordship we are met here. The

unity of His disciples is a fact which even war and economic strife can by no means destroy. We earnestly desire that this fact of unity should be more deeply felt and more plainly demonstrated in the midst of a world still torn and distracted, in order that Jesus Christ may be set forth as the world's Redeemer and the solution of the deepest problems of humanity.

With this brief survey of the outstanding action of the conference it may be of further interest to give some of the opinions of the delegates in interviews taken at random in matters of Christian unity.

In one of these interviews with the Archbishop of Uppsala, on the porch of the hotel, he said that we must first look at history and see how the divisions have arisen. There are two chief missions: (1) God sent His son. He had sent also the Old Testament prophets, but Jesus was the best of all. Some went with Him and others remained where they were and so there was division. (2) The same is true when God sends a prophet to His church. Will the new spirit be able to penetrate the whole body? That is the great question. It never occurs. Will that part of the church that has not been reached react and make division or not? Augustine himself was not the immediate cause of division, but he came with a new spirit from God and was one of the causes why the Greek and Roman divided. Luther came from God. He had no idea of making a new church, but he proclaimed God's message and that new spirit, penetrated the church, causing reaction. The Vatican was not able to receive the new spirit, just as the Pharisees and Scribes in the days of Jesus. Through Luther the church got a positive evangelical spirit, but division came on two definite lines—one emphasizing the evangelical and the other the mystical. It may, of course, be said that all deep religion is mystical. We must distinguish between that mysticism which heightens and accentuates personality and that mysticism which abolishes personality. Another instance is Wesley. When they organized the strict society in Oxford it meant the rise of a new spirit from God and division was inevitable, for the Church of England could not be penetrated. Divisions in their origin revealed the unity in the great plans of God. If we compare the divisions between the Protestant movements and orders in the Roman Church we will find very often that

the antagonisms are no deeper among Protestants than the divisions in the Roman Church. We recognize one holy catholic church including all of us, but that holy catholic church has three main divisions—Greek Orthodox, Roman Catholic and Evangelical Catholic. Continuing, the archbishop said: "I use the word 'Evangelical' in preference to 'Protestant.' I do not care for words, however, but I do care for things." Greek Catholics, Roman Catholics and Evangelical Catholics more nearly cover the real condition. The Evangelical union is the most practical and agencies are at work through various channels for the consummation of this ideal. The ecumenical conference referred to should have well defined objects, preparing the way later on for the World Conference on Faith and Order, making it easier and more natural to get into unity on the urgent needs of the church at this time.

In an interview with the Bishop of Winchester around the breakfast table, he emphasized unity and coöperation rather than corporate unity at this time. There must be a full appreciation of the work of scholars in all branches of the church and at the same time a faith in the reality of our religion as God's gift to us. There is not much hope of adjusting matters with Rome at this time, but from the Anglican point of view the prospect with the Greek Church is hopeful. We will have to move slowly. There can be no permanent union if it comes by the sacrifice of principle. Our beginning place must be in recognition of the unity that already exists. The lack of a larger unity in the Church of Christ has made it weak. The churches cannot promote international friendship unless there is a unity among themselves—a unity that is greater than political or national connections. When asked regarding the union of the Protestant household, the bishop somewhat hesitated and then said: "Of course every follower of Christ must rejoice in all attempts toward reconciliation in every part of the church."

Dr. Hodgkin, at the dinner table, talked of the result of the Second Interim Report sent by the Archbishops' Committee and Nonconformist representatives, and also the Life and Liberty Movement in which Canon Temple is very active, both of which are projecting toward a bet-

ter understanding of Christians. He regards the greatest need to be a rebaptism of the conscience by the Spirit of God before much advance can be made. It is to be rather a fusing together of living believers than a skeleton to be filled in by agreements. There must be such a unity as will not crush the minorities so that there will be freedom for witness.

Dr. Cairns, while puffing away at a familiar Scotch pipe, talked of church union in Scotland in particular. He said it had been interrupted by the war, but plans are now being resumed and he felt that in these days of reconstruction conditions were such as to demand a speeding up; that there were some delicate problems to be solved, but the feeling between the parts of the divided church was far better than it had ever been and there was likelihood of some advanced step at any time, for there was a growing weariness of separation and a longing for the common fellowship of the whole Church of Scotland. One of the problems in Scotland is the endowments. After discussing some of the problems regarding it he said: "We are going to get together. As to what name we will wear has not figured very much in it. We do not wish to throw away anything that is being treasured by any part of the church, but the churches of Scotland must become one. The last General Assembly looked favorably on the plans and prospects. In the next few years the union will be accomplished."

There were other interviews but already this article is too lengthy. After all it must be recognized that as men think paths are being made for the coming generations. A united church is the great necessity of these times. Brotherhood cannot be a term exclusively applied to certain parts of the church without being involved in the gravest of heresies. The whole church must be a brotherhood before the will of God can be done in His church and His will must be done in His church before His will can triumph in the world. All irenic conferences to this end will hasten the day when His will shall be done on earth as it is in heaven. The Hague Conference made a definite contribution to the ideals of brotherhood and international friendship.

THE CHRISTIAN REUNION MOVEMENT IN ENGLAND

By Alfred E. Garvie, M.A., D.D., Principal of New College, London, and Chairman Elect of the Congregational Union of England and Wales.

It may be of interest to the readers of The Christian Union Quarterly if I endeavor to state as briefly and clearly as I can how the Christian Reunion Movement appears to me at the present moment. The Second Interim Report of the committtee discussing matters of faith and order at first seemed to show a marked advance. The recognition of the Nonconformist communions as churches by the Anglican members on the one hand and the declaration by the Nonconformists on the other, that in the reunited church there should be a reformed episcopate, was welcomed by the friends of reunion and regarded as almost a betrayal by those on both sides desirous of asserting and maintaining differences. It has since become evident that the recognition of the Nonconformist communions as Christian churches did not for many Anglicans involve, as was too hastily assumed by some Nonconformists, a practical application of the principle of intercommunion and interchange of pulpits. While the evangelical and liberal clergy in the Church of England for the most part desire such a step, the catholic are opposed to it. Now and then a clergyman acts without his bishop's sanction and invites a Nonconformist minister to preach for him. The Bishop of Norwich has himself preached in a Baptist Church and has proposed certain conditions under which a Nonconformist might preach in an Anglican pulpit, and some Nonconformist leaders have welcomed that approach. The whole matter is at present held over for the next Lambeth Conference. The bishops then assembled will be confronted with a dangerous dilemma: whatever decision they reach

will cause disappointment, and it may be even division. On the one hand there are many of the clergy, and a still larger proportion of the laity, who passionately desire that the scandal of division among fellow Christians in England should be removed. On the other, there are the high churchmen, or catholics, as they seem to prefer being called whose convictions are still rigidly opposed to any modification of what they regard as a sacred inheritance, to be preserved at any cost, the catholic principle and practice of the apostolic succession in the historic episcopate for the validity of ministry and sacraments. It would be foolhardy for a Nonconformist to conjecture how the bark of the Church of England can be safely steered between Scylla and Charybdis.

As regards the liberalism becoming another movement, the volume of essays on *The Early History of the Church and the Ministry,* edited by the late Dr. Swete, was heartily welcomed by some Nonconformists as holding out some hope that on the ground common to scholars there might be a closer approach to mutual understanding; but this hope was very much reduced by the new edition of Bishop Gore's book on *The Church and the Ministry,* in which the catholic position is rigidly maintained, and any concessions made by other scholars are deplored. There is probably no bishop in the Church of England more highly respected by Nonconformists for his advanced political and social ideals than this most uncompromising ecclesiastical opponent. A more cheering token, however, is the volume of essays *Towards Reunion,* by an equal number of evangelical clergymen and Nonconformist ministers, in which the writers deal with the necessity and the possibility of reunion. No man has labored more zealously for this cause than the Rev. Mr. Shakespeare, the secretary of the Baptist Union; but his book *The Church at the Crossroads* has not found general acceptance among the Free Churches, as it appears

to many to be an attempt to force the pace in a movement in which careful deliberations must prepare for assured conviction. The volume edited by the Rev. Dr. Cairns, on *The Army and Religion,* comes as a challenge to all, however, who would treat the movement towards unity with indifference, as it offers overwhelming evidence that the division among the churches is one of the very potent causes of the indifference, if not hostility, to the witness, worship and work of the churches of the great majority of the manhood of the nations. In proving also beyond doubt or question how ineffective has been the religious education given in the elementary and secondary schools, it is a call to the churches to abandon their sectarian jealousies in this important matter, and to attempt a united effort to secure the proper place of religion in education. Such an argument for unity will probably have greater influence over the laity in the churches than any discussions about faith and order; but these must not be despised, as scholars and theologians are needed to lay the foundations on religious convictions on which the structure of practical effort can be raised.

Only one other matter need be mentioned. The Church of England is seeking in an Enabling Bill to secure a measure of self-government which for its vitality and vigor is essential. However sympathetic Nonconformists must be with any effort for spiritual freedom, they are justified in their hesitation in relieving of the control of Parliament a national church, the dominant party in which seems to have as its aim sectarian exclusiveness. There are liberals and evangelicals in the church itself who fear that such freedom would mean the outcry of the catholic party.

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PLAN OF THE COUNCIL ON ORGANIC UNION OF THE EVANGELICAL CHURCHES OF AMERICA.

On recommendation of its committee on business and resolutions, the Conference on the Organic Union of the Evangelical Churches in the U. S. A., held in Witherspoon Hall, Philadelphia, December 4-6, 1918, created this *ad interim* committee, and, *inter alia,* gave it the following instructions:

"That the members of this Conference from each communion, whether present in official or personal capacity, be asked as soon as possible to appoint representatives on an *ad interim* committee to carry forward the movement toward organic union here initiated.

This committee shall be charged with the following duties:

(*a*) To develop and use at its discretion agencies and methods for discovering and creating interest in the subject of organic union throughout the churches of the country.

(*b*) To make provision for presenting by personal delegations, or otherwise, to the national bodies of all the evangelical communions of the United States urgent invitations to participate in an interdenominational council on organic union.

(*c*) To lay before the bodies thus approached the steps necessary for the holding of such council, including the plan and basis of representation and the date of the Council which shall be as early as possible, and, in any event, not later than 1920.

(*d*) To prepare for presentation to such council when it shall assemble a suggested plan or plans of organic union.

(*e*) To consider and report upon any legal matters related to the plan or plans of union which it may propose.

In requesting the *ad interim* committee to undertake the arduous task outlined, the Conference desires the committee to proceed with freedom at every point. As of possible assistance, however, in the deliberations, the Conference expresses its present judgment as to certain aspects of the problem to be faced.

1. The Conference is profoundly solicitous that the effort for organic union shall have first regard to those forces of vital spiritual life which alone give meaning to our effort. No mechanical uniformity must be sought, nor any form of organization which ignores or thwarts the free movement of the Spirit of God, in the hearts of His servants.

2. In line with this desire the Conference hopes the committee will be able to devise plans so broad and flexible as to make place for all the evangelical churches of the land, whatever their outlook or tradition, temperament or taste, whatever their relationships racially or historically.

3. The Conference regards with deep interest and warm approbation all the movements of our time towards closer coöperative relations between communions, especially the notable service rendered by the Federal Council of the Churches of Christ in America. While the *ad interim* committee's aim and function will lie in a field entirely different from those movements, it will be expected to maintain sympathetic relations with them, and to regard with satisfaction any reinforcement which its activities may bring to them.

4. The notice of the committee is directed to the efforts for organic union represented in other lands, especially the churches of Canada. The remarkable and significant statement recently issued by a joint committee of Anglican and Free Churches of Great Britain will also call for the study of the committee.

5. The Conference calls attention to the fact that in its

search for a plan of organic union, the committee will not be precluded from considering plans of federal union such as are in varying forms present to the minds of members of this Conference. Our nation is a federal union but it is none the less an organic union. Care should be used not to confuse the term "federal" as thus employed, with this meaning when used to signify "associated" or "coöperative."

Accordingly, we, the members of the *ad interim* committee created by said Conference, together with representatives of other churches who have since been similarly delegated, in obedience to the direction that we prepare for presentation to an interdenominational council on organic union a suggested plan of organic union, do hereby recommend the following plan:

PREAMBLE:

WHEREAS: we desire to share, as a common heritage, the faith of the evangelical churches, which has, from time to time, found expression in great historic statements; and

WHEREAS: we all share belief in God our Father; in Jesus Christ, His only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the holy catholic church through which God's eternal purpose of salvation is both to be proclaimed and realized; in the Scriptures of the Old and New Testaments as containing God's revealed will, and in the life eternal; and

WHEREAS: having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation:

PLAN:

Now, we the churches hereto assenting as hereinafter provided in Article VI do hereby agree to associate ourselves in a visible body to be known as the "United

Churches of Christ in America" for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent churches the functions delegated to it by this instrument, or by subsequent action of the constituent churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

Accordingly, the churches hereto assenting and hereafter thus associated in such visible body do mutually covenant and agree as follows:

I. *Complete autonomy in purely denominational affairs.*

In the interest of the freedom of each and of the coöperation of all, each constituent church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship.

In taking this step, we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have coöperated wholeheartedly, in such visible body, in the holy activities of the work of the church, we are persuaded that our differences will be minimized and our union become more vital and effectual.

II. *The Council.* (Its Constitution.)

The United Churches of Christ in America shall act through a council or through such executive and judicial commissions, or administrative boards, working *ad interim,* as such council may from time to time appoint and ordain.

The Council shall convene in 19 and every second year thereafter. It may also be convened at any time in such manner as its own rules may prescribe. The Council shall be a representative body.

Each constituent church shall be entitled to representation therein by an equal number of ministers and of laymen.

The basis of representation shall be: two ministers and two laymen for the first one hundred thousand or fraction thereof of its communicants; and two ministers and two laymen for each additional one hundred thousand or major fraction thereof.

III. *The Council.* (Its Working.)

The Council shall adopt and promulgate its own rules of procedure and order. It shall define the functions of its own officers, prescribe the mode of their selection and their compensation, if any. It shall provide for its budget of expense by equitable apportionment of the same among the constituent churches through their supreme governing or advisory bodies.

IV. *Relation of Council and Constituent Churches.*

The supreme governing or advisory bodies of the constituent churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state, or the charter of a particular board, or other ecclesiastical corporation; but except as limited by this plan, shall continue the exercise of their several powers and functions as the same exist under the denominational constitution.

The Council shall give full faith and credit to the authenticated acts and records of the several governing or advisory bodies of the constituent churches.

V. *Specific Functions of the Council.*

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administrative agencies, and to further the efficiency of that degree of coöperation which they have already achieved in their work at home and abroad:

(*a*) The Council shall harmonize and unify the work of the united churches.

(*b*) It shall direct such consideration of their missionary activities as well as of particular churches in overchurched areas as is consonant with the law of the land

or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the united churches may demand.

(*c*) If and when any two or more constituent churches, by their supreme governing or advisory bodies, submit to the Council for its arbitrament any matter of mutual concern, not hereby already covered, the Council shall consider and pass upon such matter so submitted.

The Council shall undertake inspirational and educational leadership of such sort and measure as may be decided upon by the constituent churches from time to time in the fields of evangelism, social service, religious education, or the like.

VI. The assent of each constituent church to this plan shall be certified from its supreme governing or advisory body by the appropriate officers thereof to the chairman of the *ad interim* committee, which shall have power to convene the Council as soon as the assent of at least six denominations shall have been so certified.

Accordingly this committee has submitted but one plan with its recommendation, but there appear in the Blue Book among other plans considered by the *ad interim* committee, documents embodying plans of such complete united church, with more specific articulations of powers and functions, which can be preserved for the consideration of the Council at some future time when it may be deemed expedient to take a further step in the direction of organic union.*

We respectfully submit that the form of union at present commended for the consideration of the Council does not interject into its deliberation any disputatious topic, any question of the validity of orders or of the modes

*Other plans referred to are suggested by Dr. H. C. Herring, Dr. R. W. Peach, President W. H. Black, Rev. John S. Romig and Mr. Alfred H. Garrett.

and subjects of baptism or of the formulation of a specific or comprehensive creed. But that we contemplate a preliminary period of coöperating in this union that shall fulfill the hope and longing expressed by the Conference, "that the evangelical churches may give themselves with a new faith and ardor to the proclamation of the Gospel, which is the only hope of our stricken world, and to all those ministries of Christian love and leading for the community, the nation and the nations, by which they shall reveal to men the mind of Christ and hasten the coming of His Kingdom."

We call to the notice of the Council that the taking of this first step toward unity will not call for a present report on any legal questions since denominational autonomy is continued and no property rights impaired.

RECOMMENDATIONS.

First. We recommend that the foregoing plan be placed upon the docket of the Council for its consideration and action.

Second. We recommend that, in contemplation of the fact that in the various groups of churches belonging to the same denomination mergers or unions may from time to time occur by appropriate ecclesiastical action and resulting in the creation of new or consolidated denominations: the Council should establish a commission to be known as "The Commission on Group Union of Constituent Bodies," for the purpose of conferring with any communion about to merge or consolidate, with a view if possible to the unification of the constitutions of such consolidating churches in order to simplify the progress of all the churches toward the ultimate adoption of a constitution for the United Church of Christ in America.

Third. We recommend that the Council consider, and if deemed advisable, make provision for its relationship to such independent, unattached, or so-called union or

community churches which shall hold to the faith commonly held in the Council as shall in time effectually relate them to this movement for the organic union of the evangelical churches of America.

Fourth. We recommend that the attention of the constituent churches be called to the fact that the assent called by Article VI. of the plan should be secured in conformity with the constitution of each constituent church.

W. H. Roberts,
Chairman Ad Interim Committee.

Rufus W. Miller, Secretary.
Witherspoon Building,
Philadelphia, Pa.

CHURCH UNITY*

By Henry W. Jessup, New York City.

The man in the pew is weary of a church program based on the maintenance and repair of denominational fences and the excessive cost of staking sectarian claims. His ears are deaf to the dogmatic theologian whose pride of opinion is responsible for many of our separations. How many men here can give an accurate definition of dogma? A boy at a grammar school was asked to write a sentence containing the word in its right use. He wrote, after mature deliberation, the following: "Our dog ma has three pups." Well, our denominational dogmas in the United States have 201 pups, 166 classed by Dr. Carroll as denominations. The others are, many of them, so small as to justify the remark that they should not be known so much as "sects" as "insects." Each of these confidently asserts and sincerely believes that it is intrusted with some peculiarly distinctive trust of Christian truth which warrants its separate existence, and demands unswerving sectarian loyalty.

I

But for the first time in the history of the divisions of Christendom there has emerged what I may call *the will to unite.* Schemes of unity have often been put forward, for the fulfillment of Christ's great prayer has intrigued the minds of Christian men all down the centuries. But now there is a determination manifesting itself all over the land to do away with the things that divide and to get together in "furthering the redemptive work of Christ in the world." And it is a purpose which is being expressed, not so much by the

*This is an address delivered by Mr. Jessup at a men's banquet in Scranton, Pa., on Nov. 25, 1919, at which 1400 men from all the city churches were present. Bishop Wilson made the principal address.

clergy alone, as by the laity of the church. And in this lies the great hope of its accomplishment. We must remember that the church of Christ was not created to conserve a creed, but is a "Society for the Propagation of the Faith," a name too long appropriated by our Catholic friends. If this be our united purpose, then American laymen can be relied on to put it across. I am not attacking the clergy, mind you, for many of them have been quick to acknowledge the need for unity; but I call attention to a handicap upon their efforts.

The minister of a particular denomination, as a general rule, is ordained upon taking an oath before God and his brethren to maintain the standards or dogmas or creed as well as the form of government or order of his particular denomination, and common honesty requires that if he cease to adhere to the tenets of that sect or denomination, he should withdraw from its distinctive ministry. Consequently, until the denomination itself, by its action in uniting with another denomination, formally releases him from this separatist oath or vow, you cannot expect to find in him an ardent champion of a plan that implies that some of his distinctive claims are not so vital after all and can be surrendered in the general compromise. But the majority of the laity in the Christian churches of America are admitted to church membership merely upon confession of their faith in Jesus Christ as their Lord and Savior, and to them theologies and creeds are often a sealed book. Of course, even ignorance is often as obstinate a champion as learning. But the time has come when the man in the pulpit and the man in the pew, and particularly those men who have been face to face with death in the Great War and have worked shoulder to shoulder with men of many other creeds, or of no creed at all, and have realized the brotherhood of the race, and have learned to acknowledge the tender and strong Fatherhood of God, have not only felt impatient at their

existing divisions, but are voicing that impatience in a demand calculated to put an end to the over-churching of small communities and overlapping, friction, competition and waste in the work of existing denominational boards and administrative agencies of the various churches in preaching the Gospel to every creature.

Dr. John Kelman, in his book, "The War and Preaching," narrates the following incident:

"There were four corpses: One was a Presbyterian, the next an Episcopalian, the next a Jew, and the fourth a Roman Catholic. They lay waiting in the mortuary for burial, the times of their respective services being fixed with a quarter of an hour's interval between each. By some misunderstanding, the first *padre* came at the end instead of the beginning. So it came to pass that the Episcopalian buried the Presbyterian, the Jew buried the Episcopalian, the Roman Catholic buried the Jew, and the Presbyterian buried the Roman Catholic. It would not be edifying to put on record the speculations of the messroom as to what happened on the other side in connection with these perplexing ceremonies."

No one here, I assume, supposes for one moment that the fate of the souls of these four gallant soldiers was in any way influenced by the clothes or creeds of the devoted chaplains who committed their bodies to the grave.

My friend, Mr. James M. Speers, tells the following beautiful story: A friend of one of his sons having been killed at the front, they desired to bury his body in the church yard of the little French village near which they were billeted. They went to the curé, who asked if the deceased was a Catholic, and being told he was not, he required under the rules of his church that he should be allowed to baptize the body before interring him in holy ground. This they were unwilling to agree to, and he then courteously offered to inter him just without the wall, in ground also owned by the church, but not consecrated. The service was held late in the afternoon, but the village people, grateful for the gallantry of their

American defenders, in the dead of night, with pick and shovel, repaired to the church yard, took down the wall and rebuilt it so as to include the grave!

II

I view the existence of this Will to Unite as cognate to the enormous dynamic so long left unused in the great water power of our land. Once realized, the way was discovered to generate and harness the energy up to production. The power is there. How can we gear it up to our church work?

If we consider unity as our goal, it is obvious that it must be reached in the normal way—one step at a time, and surmounting one obstacle after the other. Saint Paul wrote of the race which the Christian had to run, and described it in the terms of the Greek sports familiar in his day. But, had he been writing in a Presbyterian mood, and in this particular context, he might well have referred to it as a hurdle race, not as the race in which "all run, but one alone taketh the prize;" rather, as a race in which the attempt is that all together shall surmount the obstacles and reach the goal at one and the same time.

Viewed as such a race, you must concede that it must be run at the pace of the weakest competitor. That pace must be a slow and uniform stride so that all may get over the first and the successive hurdles in an orderly, efficient manner.

Years ago, in the Adirondacks, on a little island in Lonesome Pond, I saw an extraordinary sight. A pine, when it was young and tender, had been crushed by a boulder that had been rolled over it, and broken the stem apart, but *it had grown up on either side* and by some extraordinary miracle of nature, *the trunk had reunited above the boulder* and this Rock of Offense was some twelve inches from the ground, but the single united trunk rose straight and stately to the sky. This leads

me to observe that the union of Christ's church is not only logically demanded, but biologically possible.

Following the suggestion of our figure of a race, and reviewing the history of all movements towards union, we find that the differences or hurdles to be negotiated are those of creed and of order, or of form of government, including forms of worship; and those differences, whether rooted in conviction or in prejudice, are sufficiently strong to prevent any immediate eradication. So if there is to be an ultimate union of the evangelical churches it may profitably commence by taking one immediate step contemplating an organic union, with all the seeds of growth and development implicit in its plan of union looking toward an ultimately united church in America; but let that first step be like the coming together of our thirteen American colonies: that is, under the present guise of a visible body to which certain powers may be delegated, and which might be called the United Churches of Christ in America, based upon the idea that while preserving for the present their denominational autonomy they will unite in their evangelical and missionary and benevolent work. That is, to be specific, let them preserve for the time their forms of worship, their modes of baptism, their distinctive creeds, but try to learn to know one another and when they see that an Episcopalian can work as hard as a Presbyterian, and a Baptist as efficiently as a Methodist, and a Lutheran as earnestly and tenderly as a Disciple of Christ, then the denominational differences will sink into the background of unimportance little by little, and a time will surely come when, under the inspiration of God's Spirit, men will say: "Let sleeping dog mas lie! Why do these things divide us? and, Why should we not enter into a closer and more vital unity?"

Take the matter of creeds! Most churchmen will tell you, "Our creed is vital." Yet, in Smyth & Walker's

book on "Approaches Towards Church Unity," attention is called to the "peril of identifying a formula of words with essential truth." There are large denominations in this country which do not believe in a formulated creed. If all Scripture is of private interpretation, may not creeds also be? Let me illustrate. You are aware that in some of the southern states the negro ministers and congregations are segregated into separate colored presbyteries by our church, and they proceed in all matters according to the formulae of the Presbyterian law. Such a presbytery met, and a candidate was under examination for ordination to the Gospel ministry. At the end of the examination a brother rose and said, "Mr. Moderatah, Ah move dat de examination be not sustained. De candidate am mighty weak on de doctrine ob election." Whereupon an old gray-haired brother rose slowly and said, "Mr. Moderatah, Ah suahly hope dat dis motion will not prevail. I'se been preaching de Gospel for nearly three sco' years and I'se a little weak on dat doctrine mahself." Whereupon a young mulatto in the prime of life sprang to his feet and said, "Mr. Moderatah, Ah sho'ly am sprised. Dat doctrine ob election am as plain as de nose on yo' face, and Ah can splanify it to dis presbytery in about three minutes. De way ob dat doctrine am dis: De good Lawd, he votes dat a man go to Heaven, and de debbil, he votes dat a man go to hell—and de way de man votes—dat carries de election!" The negro's definition was theology. And you can define that theology as near-Calvinistic or neo-Arminian, or what you please,—yet, isn't it the theology of the man in the pew? And if it is the theology of the man in the pew, then we have all got to get together to "carry the election." We must start a campaign to persuade the man, Everyman, to vote right. And we don't want to confuse the voter by inconsistent arguments and claims, call them dogmas or doctrines or creeds. In a town of less than

two thousand inhabitants we don't want to have eight or more Christian churches in painful competition, with half-starved ministers, and not a single, well-equipped department of efficient social service, and contributing their paltry hundreds to a lot of competing mission boards, each loaded down with administration and overhead charges, when we ought to be putting up a united front for the purpose of "carrying the election," and the world for Christ.

But, it is urged, you can't graft the Baptist Church on the Episcopal tree, nor expect the Episcopal Church to bear fruit if grafted upon Congregationalism.

Well, I read in the paper the other day of a man who had grafted thirty-three varieties of apples and two of pears upon one old apple trunk, and each graft was doing business and producing, and the old trunk was sucking its sap up through its roots for the nourishment of all this fruit. Applying the pragmatic test, the Apostle argued that one can graft the wild olive upon the tame olive and so increase the fruitfulness and value of the crop. Cardinal Mercier, in responding to greetings by the united Christian clergy of New York last month, deprecated the words of merely personal praise, and in disclaiming particular credit for himself, used this beautiful figure: "If you look at a stately tree and admire the elevation of its trunk and the spread of its branches and foliage, you must not forget that that which is visible owes its entire beauty and strength to the sap which it draws from the soil in which it is planted," and the sap and the soil to which he attributed the energy and vitality which he was, under God, enabled to present in the great crises of the German invasion, with which his people were confronted, was the spirit and energy of the Belgian people. And so I say that the movement toward unity, the Will to Unite, must owe its energy and its ultimate success to the combined determination and effort of the people of the

churches, not excluding the clergy, but absolutely including the man in the pew. That is the fruitful soil of any great church growth.

A great council of many of the Christian denominations is shortly to be held in Philadelphia. A plan for taking such a first step as I have above specified, in the form of a federal organic union, has been wrought out after a year of labor, by an ad interim committee appointed to that task. It is hoped that the first step toward such organic unity will be taken and the consenting churches unite in "furthering the redemptive work of Christ in the world." It will give a great impetus to church unity. This Council is to be democratic from an ecclesiastical point of view. The representation is to be equally of ministers and of laymen and it is up to the laymen of the churches to see to it that laymen are properly and promptly chosen to attend at that conference and to make known the will of the churches behind them. *If your denomination has not acted, you are entitled to know why not.* To this gathering the plan submitted will propose the coming together in one visible body of the "United Churches of Christ in America," "for the furtherance of the redemptive work of Christ in the world." I like that statement of high purpose.

The platform of union is that they "all share belief

in God our Father;
in Jesus Christ, his only Son, our Saviour;
in the Holy Spirit, our Guide and Comforter;
in the Holy Catholic Church, through which God's eternal purpose is both to be proclaimed and realized;
in the Scriptures of the Old and New Testaments as containing God's revealed will and
in the Life Eternal."

Is there anything there to which your heart does not cordially assent?

The extent of the first step towards complete union is indicated by the clause:

"Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation.

"Each constituent church is to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship."

You are thus not asked to surrender just now the things that you hold distinctive of your own denomination.

But in providing for an administrative council to *effectuate this work* it asserts:

"We look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have coöperated wholeheartedly in such visible body, in the holy activities of the work of the church, we are persuaded that our differences will be minimized and our union become more vital and effectual."

Of course some churches will object even to this—they will balk at the burden of what they may call a super-ecclesiastical body. So some of the thirteen colonies were reluctant to give the Federal Government of the United States any real authority or power.

What of this objection that each church will be subjecting itself in some measure to the control of others? Well I heard a Cambridge University professor recently tell of an experience of a friend visiting a lunatic asylum that I think is apt. He saw one of the inmates wheeling a barrow around the grounds upside down. He said to him, "My friend, that's not the way to wheel a barrow." "Yes, it is," said the lunatic. "No, no," he replied, "let me show you," and he took the barrow, reversed it, ran it around a few times, and replaced the handles in the lunatic's hands, saying, "That's the right way, my friend." "Not much," he rejoined, "I tried it that way once, *and they filled it with bricks!*"

To object, as some churches have done, that to unite under a plan giving up one jot or iota of their exclusive

control and subjecting them to the direction of a council might put a burden on them, is like that lunatic's answer to the plea for doing the right thing. If the bricks are needed to build up the church, pile them on!

With what better words can I close than those of the Apostle, not so much the exhortation of Peter, who pointed out that if they were to build upon the chief corner stone "a spiritual house" they would have to "offer up spiritual sacrifices," which chapter I commend to those who would still maintain divisions in the body of Christ, but rather that appeal to the Ephesians to unite into one family in Christ Jesus (whom Paul describes as our Peace), "Who hath made both one and hath broken down the middle wall of partition between us," and urging that they should grow into one household of God, "Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone in Whom all the building fitly framed together groweth into the holy temple in the Lord; in Whom ye also are builded together for a habitation of God through the Spirit."

Henry W. Jessup.

MISSIONS AND DENOMINATIONS

By Augustus Hopkins Strong, D.D., LL.D., Former President of the Rochester Baptist Theological Seminary, Rochester, N. Y.

This is a world of variety. The great spaces of the universe have their myriads of rolling orbs, while our little earth is composed of atoms infinitely small. Here in California I am told that there are two hundred and sixteen varieties of the acacia. The Los Angeles Museum has the skeleton of an imperial elephant twelve feet in height, but also the skeleton of a humming-bird of only three inches. From Mount Wilson we see Old Baldy, capped with snow, ten thousand feet high, in contrast with the long horizontal line of the Pacific Ocean. Varieties of landscape are the delights of travel. Well may Tennyson exclaim, as he views the wonders of life in the running brook, "What an imagination God has!" for all these things are the work of God's hands. He is the lover of all beauty; he calls it "good;" and we may make Gray's "Elegy" more true by altering it and saying,

> There's not a flower that's born to blush unseen
> Or waste its sweetness on the desert air;

for the varieties of nature are all of them objects of God's creative love and care.

It looks very much as if variety were not only a universal mark of the creation, but as if increasing differentiation were a condition of ultimate perfection. Herbert Spencer had glimpses of the truth when he declared evolution to be progress from homogeneity to heterogeneity, and variety of environment to be one of the great agencies of civilization. So long as we regard evolution, not as an automatic process, but as only the ordinary method of a personal God, still leaving room for wonders like incarnation, resurrection, and regeneration, neither ethics nor theology need have any quarrel with it. We need not call Charles Darwin atheistic, when he applies

this principle to the origin of physical man; nor think Charles Strong's argument irreligious when, in his recent book on "The Origin of Consciousness," he conceives the human mind to be a product of evolution. Evolution may be perfectly consistent with theology; and, when theistically understood, it may be only one of God's ways of bringing about that

> One far-off divine event,
> To which the whole creation moves.

Individuality indeed is the goal which life seems to have in view. The vegetable is not passive like the mineral; it is evermore pushing forward to something different and better than its present self. And, when the vegetable is merged in the animal, there is a new impulse of differentiation, greater and greater complexity of powers, more and more organs of movement and faculties to use them. When at last we come to man, how wonderful is the diversity of faces, and of minds, as well. Would you have all faces alike? You would deprive our humanity of one of its chief attractions and reduce it to wearisome monotony. Would you have all minds alike? The poet answers well: Could difference be abolished, "sweet love were slain." The very aim of the creation is to develop new and yet newer types of humanity, men with larger vision, more educated faculties, more faith and love and power of service, real kings and priests unto God.

This consummation, however, requires a long and slow process to prepare the way. For man's individuality is the individuality of freedom. Virtue cannot be automatic; it is a matter of will. All this complexity of thinking and of desire affords only new methods of manifesting an evil will, while at the same time it may develop the good. For this reason God has instituted two great means of curbing and purifying human nature. They are the family and the nation. It is not good for man to be

alone; he cannot attain true individuality in solitude; indeed it is doubtful whether left to himself he would be much better than the beast. And so we read that "God setteth the solitary in families." This is the earliest aggregation of humanity, and we may be sure that it is to abide though freed from sensual elements, and glorified by religion and the home. The tribe and the clan are outgrowths of the family, larger manifestations of the family instinct, methods of securing the limitation of selfish individuality by the coöperation and devotion of their separate units to the common welfare and honor.

But finally, out of this ordinance of the family there arises the nation, with its love of liberty and its patriotic fervor. How vast a part the idea of the state has played in the world's history! In ancient times there was danger that man would be regarded as made for the state, instead of the state being made for man, and Germany has sought in these modern days to revive this exaggerated nationalism, and has proved its falsehood by her ruin. But, all the same, the nation is just as much an ordinance of God as is the family. The nation is not a mere excrescence, to be done away in course of time. Has not God made man "of one blood?" you say. Yes, but read further: He has also "made, of one, every *nation* of men, to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation." Nations are a divinely appointed differentiation of humanity. National spirit, liberty, duty, destiny—these are a priceless heritage, never to be surrendered, and necessary for the accomplishment of God's purpose in humanity itself. National traits and language have their sacredness, and are to be preserved. Wo to the tyrant or despoiler who would uproot them! Jesus himself was a Jew, and he wept over Jerusalem. when he foresaw the torrent of Roman invasion. We may well weep, if we foresee a Bolshevik unsettlement of our American government and nationality.

Yet Bolshevism is only the fit expression of the philosophy which some modern writers would have us accept. We reply that, with all its infinite variety, this is not "a pluralistic universe." Harmony is as necessary as independence. The motto of our country is *"E pluribus unum"*—"The many make one." Not every state for itself alone, but each member for the whole body of which it forms a part. Not every man for himself alone, but for the whole commonwealth to which he belongs. The self-centered life is isolated and fruitless, like the branch cut off from the vine. And this illustration suggests the true nature and limitations of individuality. We are parts of a great whole. Christ's life is in us, and we are created to manifest him. Even the myriad-minded Shakespeare cannot be comprehended or represented by a single critic. The infinite Christ has so many sides and aspects, that only all the men of all the ages together can adequately perceive or reflect his glory. The whole human race is but the partial expression of Him who is "the Way, the Truth, and the Life," for in Him are "summed up all things," "the things in the heavens and the things upon the earth." God is thus "manifest in the flesh," in order that we may "see life steadily, and see it whole."

We are bound to stand for the parts, because the *whole* cannot be separated from them. This is the new and more Scriptural philosophy which is now capturing the intellectual world, and which is bound to make our theology more rational and persuasive. You may find this philosophy expounded in the book entitled "The Idea of God," by Pringle-Pattison, professor in the University of Edinburgh. It is a complete refutation of the Deism of the last century and a recognition of the immanence of God in human life and suffering. God is not far away, a merely creative and cognitive Being, who looks on and judges, while men sin and die. The life of Christ shows

us in visible form what God's life really is, so that in seeing Him we see the Father. "Blessed be the Lord our God, who daily beareth our burden," said the Psalmist of old. Jesus is simply the manifested God. He shows us that the loving Father enters into the very life of His creation. He struggles in and with His creatures, that He may redeem them from their sin, lift them up to union with himself, give them a share in His own knowledge and love and power and blessedness. From the very dawn of creation, He, as the preexistent Christ, was the immanent conscience of the race, the gleam which its religious leaders followed, the ideal which exalted them, the Comforter who inspired them. He made good men partakers of His own great faith, and ever predicted the day when sin and death should be no more.

The fault of the pluralistic philosophy, as of the Bolshevistic politics, is not its emphasis on individual independence, but its ignoring of the all-inclusive Whole, in which the individual lives, moves, and has his being. Because he has no God, the purely individualistic philosopher has no hope. Not recognizing in Christ the manifested God, who furnishes the key to the great system, he can people the universe with monads, or little minds, with nothing back of them to explain either their origin or their coöperation. There is no ascertainable end toward which the universe is hastening, and there is nothing to prevent individual life from final extinction. If this philosopher is also a Bolshevist, he can in imagination people the earth with self-centered and warring personalities, who seek only their own, and so lose all for themselves, while they bring the whole structure of organized society to chaos and ruin.

Independence has its value only as it is the element in a larger harmony. But separate selves are not simply pipes through which the great Whole flows. They have value for the Absolute, as well as for themselves. God's

life completes itself and reveals itself in their lives. "Not a sparrow falls to the ground without your Father," says Christ. "The hairs of your head are all numbered." "There is joy in the presence of angels of God"—yes, joy of God Himself—"when one sinner repenteth." "There is a diversity of gifts, but one Spirit." "From whom all the body, fitly framed and knit together through that which every joint supplieth, according to the working in good measure of each several part, maketh the increase of the body unto the building up of itself in love." So each finite part is organically united to the whole, and made a voluntary instrument in revealing the virtues of the infinite God.

It may seem to some that this is a long preface to my real subject, "Missions and Denominations." I hope still to convince you that it is the most effective way to present the theme. We are in danger of seeking unity at the price of truth, organization at the cost of Scripture, liberality by the sacrifice of obedience. We need to learn that God wants no union of automata, but only of living men, each one of whom has reason and judgment of his own. Harmony gained by surrender of conscientious conviction is abhorrent to Him. His truth is many-sided and He would have each side of it represented by those who apprehend it and love it. As He has divided humanity into families in order that differentiation may bring out more aspects of the one great Father "from whom every family in heaven and on earth is named," so when, as we are told, "the Most High gave to the nations their inheritance," "separated the children of men," and "set the bounds of the peoples," He must have had the purpose of showing how the larger aggregations of men would illustrate the greatness of His thoughts of humanity in Christ the Son of man as well as Son of God, when all the nations should see Him lifted up upon His Cross of sacrifical suffering and should be drawn in love to Him and to one another.

And so I come to my main thesis and contention. Over against *nations* I would set *denominations,* and would maintain that, as the nation is a natural outgrowth of the family and is therefore an ordinance of God, so the denomination is a natural outgrowth of the church, and is an ordinance of God also. I have not spoken of the church specifically thus far, because it needed no argument to convince you that the church is Christ's own body, so beloved that he gave His life for its redemption and still by His omnipotent life ensures its preservation. "Fear not, little flock," He says; "it is the Father's good pleasure to give you the kingdom." With all its diversity of gifts each single church represents some aspects of Christ's character and influence. But as the nations are a larger outgrowth of the family, so denominations are a larger outgrowth of the church; each by its providential origin and growth, its religious aims and spirit, proving its right and duty to express, in a larger way than any single church can do, at least one side of Christ's infinite truth and being. These denominations can perceive more of His truth than if they were organically one, and can better body forth that truth in missionary enterprise. They represent more phases of the Christian life, and appeal therefore to a larger variety of human nature, while at the same time they show the world that Christianity is not a narrow and restricted affair, but is consistent with the broadest liberty of thought and action.

Let me illustrate this by the analogy of our own United States and our relation to the Dominion of Canada. We are outgrowths and representatives of different families, North and South. We have different tastes and traditions. Our ways of speech and of thought are not all the same. We grapple with the same problems of immigration and of finance from different points of view. In practice we are different nations. But we do not seek

annexation. Each of us can paddle his own canoe. Yet we have lived together for a hundred years without army or navy, forts or ships to divide us, and now our boys have fought together, side by side, at Château Thierry and Mihiel, in perfect amity, and to the confusion and defeat of our common foe. Why should not all denominations, and all nations too, live thus together in peace, loving each other and coöperating in the common work which God has set them to do?

But you tell men of unity beyond this, such as Augustine depicted in his "Civitas Dei," his "City of God;" a unity more outward and impressive; and one which you think is needed, if the world is ever to be brought to the feet of Christ. I have shown God's regard for individuality, and for His desire that the different phases of Christ's truth should be expressed in our great religious organizations. I am just as ready to recognize God's desire that these religious organizations should be comprehended in a higher and larger unity. But I believe that unity to be one not of form, but of spirit. "The kingdom of God cometh not with observation," said Jesus; "the kingdom of God is *within* you." Even if those two words are to be translated "among you," it is a spiritual and not an outward and visible kingdom, which our Lord is describing. In that spiritual kingdom there are no limitations of nationality, or of denominationality, if I may coin the word. Even a Jewish high priest could prophesy that Jesus "should die not for His nation only, but that He might also gather together in one the children of God that are scattered abroad." "That they all may be one," was the prayer of our Lord Himself, even when He also prayed that His disciples might "be sanctified in truth." And the apostle Paul regarded this possession of Christ's spirit as sufficient to make all classes and all races one, in spite of their outward environment and their dividing lines; for in Christ, he says, "There

cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all."

Is there, then no further step which a true denomination may take to show forth this unity to the world? I reply: Yes, there is the possibility of confederation, though not the possibility of organic union and common government. And here, too, the progress of our modern civilization furnishes us with not only an incentive but a useful analogy. The League of Nations, by which it is proposed to put an end to war, is just such a union of independent units, for purposes of common defense and service. I am glad to think that the union of our American States furnished the suggestion for this League. But each one of our separate states surrenders to the general government a portion of its sovereignty, while the League only confirms and defends the sovereignty of its individual members. The two are alike, however, in that the claims of the small and weak are recognized and guaranteed, as well as the claims of the great and strong. A league of denominations might in like manner recognize the independence of each religious body that claims to stand for Scripture truth, while it unites them all as varied expressions and reflections of the one Spirit of Christ.

This recognition of Christian spirit in other denominations is not assent to what we regard as their errors of Scripture interpretation or of ecclesiastical practice. But it is a concession and glad acknowledgment that other bodies than our own are members of Christ and are possessed by his Spirit. We can freely coöperate with them in all ways that do not involve surrender of our faith in Christ as our divine Saviour, and of our obedience to His word as our divine Lord. But organic union, that involves the giving up of New Testament polity and ordinances, or assent to the doctrines or commandments of

man, is beyond our power; it would be apostasy from Christ, for the sake of pleasing men; it would put us outside of that spiritual body of Christ which is the only true church in this world or in the world to come. And what is gained by external union when there is no union of spirit? The time of the church's most perfect external union was the time of Pope Hildebrand. But it was also the time of the church's deepest moral corruption. Aggregation is not unity, and imposing numbers are not power. The rope of sand may look well, but the first wave will break it.

"God fulfils Himself in many ways;" but he never fulfils Himself through conscious surrender of His truth or desertion of a post of duty. We Baptists are trustees for Him. We believe in the unity, sufficiency, and authority of Scripture; in the guilt and penalty of sin; in the preexistence, deity, virgin birth, miracles, vicarious atonement, physical resurrection, omnipresence, and omnipotence, of Christ; in regeneration by His Spirit, and union with Him by faith; in a church of regenerated believers who show forth the Lord's death in His ordinances; in the life everlasting assured to those who have received Christ as their life on earth, and have shown their possession of that life by their works of mercy. Which of these articles of faith are we willing to give up in order to attain more perfect union with our brethren? Not one jot or tittle of them all! They are the truth of God and the word of the Lord abideth forever.

Merely man-made forms and customs are temporary, and may be surrendered, so long as the Scripture rule of faith and practice is not ignored or violated. The Spirit of God can and will lead us to many sacrifices of mere taste and preference, in order to preserve unity of spirit, in the bond of peace. Denominational independence is perfectly consistent with a league of denominations, so long as no matter of principle is surrendered. The body of Christ has many members, but one and the

same Spirit moves each member to hold its own place and office. Just as we Americans are more national today than ever before, while yet our new nationalism is an internationalism as well, so we may be better Baptists than ever before, while entering into a confederation of evangelical churches or a league of denominations, and coöperating with others in all common Christian work.

The sum of all I have said is this: The whole and the parts are mutually dependent, and the one cannot fulfil its mission and reach perfection without the other. God's plan aims at harmony only through individuality, and at individuality only as compatible with inner harmony. Family union does not require each child to be precisely like all the others. I have never been able to make my own sons think just as I do; yet our family meetings are all the more interesting and stimulating for the variety. Our American union holds as loyally to the independence of the states, as it holds to the supreme authority of the general government in matters affecting the common weal. We are coming to see that internationalism is a duty as well as patriotic devotion to our own land and people; and that an exaggerated nationalism like that of Germany brings not prosperity but ruin. In the words of Dr. Sidney L. Gulick: "More and more the essential unity and community of mankind is coming to light. No fragment, no nation, can continue longer to live as if it were the whole. Each part must accept its place as a part of the whole, and live for the welfare of the whole. Failure to do this will bring disaster after disaster, if not complete destruction." This utterance of a great missionary may well be urged in favor of denominational coöperation. The indwelling Spirit of Christ is the only security for the independence of the members of His body. As a league of the nations may recognize and defend the sovereignty of each constituent nation, so a league of the denominations may recognize and defend the sovereignty of each constituent denomination.

Missions are simply efforts to exemplify Christ's truth and to make it effective. If denominations have valid claim to permanent existence, missions may properly represent them. As each denomination professes to have its portion of truth to proclaim and to defend, so its missions should be faithful to the truth which that denomination represents. The Chinese will not reject our Western medicine because some of our physicians are homeopathic and others allopathic. Many voices of different tones may utter different parts of the divine message, yet one and the same Spirit may inspire them. Shall the flutist in the orchestra be silent because he cannot play the violin? Each performer has his own place in the orchestra and no performer can desert his post without injury to the rendering as a whole. The great composition provides for many kinds and grades of excellence, and to each performer his part is assigned according to his several ability. So, among the denominations there is a diversity of gifts. We are not required to have the same view of the truth or the same province of action that others have. We may not even see that their views are correct or salutary. The only test is found in the word and Spirit of Christ. "He that is not against me is for me," says our Lord. But He also says, "He that is not for me is against me, and he that gathereth not with me scattereth abroad."

I have been greatly pained of late by the seeming disloyalty to our denomination which is creeping in among us. Ministers who were once evangelical and missionary have resigned their pastorates to enter other bodies of Christians; churches have given up their time-honored articles of faith and have accepted statements which are purely Unitarian; others have surrendered their very existence and have merged themselves in organizations where devotion to country has replaced faith in Christ as a means of salvation. In some quarters, we are urged to

accept apostolic succession and the rule of bishops, as the price of church union; in others, seminary grounds, buildings, and endowments are offered, to secure our adhesion to a common institutional government. I can explain these disquieting incidents only by supposing that there is a marked change in the attitude toward Scripture on the part of those who are thus tempted or led astray. They have ceased to regard Scripture as a rule of faith and practice; they no longer believe in its unity, sufficiency, or authority; they can take reason for their guide or can follow the mere commandments of men. It is my earnest prayer that these brethren may reconsider their views, may return to the evangelical and Baptist faith, may accept Christ as their manifested God and the New Testament as His authoritative word. Unless they do this, they can only wreck our churches, divide our denomination, and put an ultimate end to our missions.

I have tried to show that denominations, like nations, are ordained of God and have their appointed places and duties on earth. Over against what we may call God's secular ordinance of family, nation, and league of nations I would set God's religious ordinance of church, denomination, and league of denominations. When Jesus says, "They shall become one flock, one Shepherd," He does not say "one fold." It is not external unity that He has in mind, but one flock in many folds, all the members of which, in all these folds, with all their varieties of interpretation and judgment, are recognizing and worshiping Him as their common Lord and Master. As nations are diversified expressions of "one blood," so denominations are diversified expressions of "one faith." The body of Christ has many members, and each member has its part to perform and its truth to proclaim. It takes all the parts to manifest the whole. Those parts are to be found in the past, as well as in the present and in the future.

We Baptists have behind us a glorious history of persecution and martyrdom, of missions and evangelization. The faith of our fathers has wrought wonders in heathen lands. Carey and Judson were not ashamed of the Gospel of Christ. Let us not be ashamed of our lowly origin nor of our early friends. Let us, like the heroes of the past, show our love for Christ by "contending earnestly for the faith once for all delivered to the saints," as God by His Spirit has permitted us to see it. Let us mix no false coin with the treasure committed to our stewardship. Confederation we may welcome, but not absorption in other bodies; a league of denominations, but not organic union with them; unity of the Spirit, but not that of mere numbers; harmony through independence, but not through surrender of principle—this is Baptist doctrine; let it also be Baptist practice! Coöperating, under one great Leader of the spiritual orchestra, in the rendering of the sublime symphony of the ages, and playing well our particular part in the divine composition, we may well leave the rest of the orchestra to God. For, to change the figure we shall find that "we builded better than we knew," and shall be approved by the great Master-Builder,

When God hath made the pile complete.

AUGUSTUS HOPKINS STRONG.

CHRISTIAN UNITY PULPIT

CHRIST ALL IN ALL

By the Bishop of Bristol.

Preached before the University of Oxford, England.

"The new man which is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all."—Col. iii. 10, 11.

Every great truth which lies at the heart of life passes through certain stages in its appreciation by men. It starts with a sudden and almost blinding flash upon the mind. Not, indeed, without preparation for its advent, though this has not usually been in evidence, and it appears to those who grasp its meaning to be a sudden revelation. In some hour of crisis, just when everything which can give it emphasis by contrast or comparison is present, it comes and life is illumined by its light. It has flashed like the vision on the Damascus road to Paul; and for the man who sees it, it is as though—

> A sudden blaze is round him poured
> As though all heaven's refulgent hoard
> In one rich glory shone.

But though it may start thus, its later progress is not infrequently disappointing. Little by little it becomes so familiar as to become unimpressive. What at first had lifted up the heart in joy conveys no longer its earlier meaning. Familiarity has bred a kind of contempt. The thoughts which at their inception entranced men lose by repetition. They no longer awaken the response of the imagination nor act as incentives to conduct. It is not that the truths which they represent are less essential, or that the development of life's experience has robbed them of importance. In theory men would still declare

they most assuredly held them. But it is that they have been so continually taken for granted that they have ceased to be recognised impulses of conduct.

It needs some great crisis, a crisis when the inner significance of life stands revealed, to restore the truth to its original place in thought and in practice. The expression, indeed, may be different and the language of its definition scarcely that of its first proclamation; but there it stands afresh with a new power and a restored purpose. What had for so long been a matter of tacit acquiescence now becomes a vital matter, whose application to practical life is seen to be at once imperative and inspiring.

Perhaps in no department of life is this more constantly illustrated than in the domain of religion: for it is thus that every great revival has manifested itself. We are apt to think as we survey the movement that some new idea has possessed men. But closer examination generally shows that this is scarcely the case. More usually some old and forgotten truth has reasserted itself. New conditions, new needs, new opportunities have given fresh and restored significance to old inspirations and ancient facts. They are perceived to be just what the latest development of life requires for its uplifting. Men discover that truths which had been taken for granted had never really been assimilated by them. They had indeed been acknowledged as principles, but scarcely been applied in practice. The crisis has shown them to be essential.

Now I venture to think that something of this has happened to the truth which our text expresses. We all speak of the Christian religion as a universal one. We all acknowledge as Christians that the character of the Founder has a universal significance. In theory we refuse to draw any distinction between privilege and non-privilege, between social grades or different races. It is a familiar truth, noted in every Christian treatise and

loudly proclaimed from every pulpit, that there is one Mediator between God and man, Jesus Christ Himself man. There is one Lord, one faith, one baptism, one God, and Father of all men. There is one scheme of salvation, one method of approach, one Spirit working on the hearts of men, one character produced by His activities, one code of Christian ethics, one character in those fruits by which men recognise the disciples of the Christ. It is a magnificent and inspiring conception.

But how far has the familiarity of long ages with this thought obscured its implications and hindered the progress of its application?

Consider for a moment how revolutionary the words of St. Paul in our text, and in parallel passages in his writings, must have sounded to an outsider, and how stupendous the practical application was within Christian circles in early times.

All who know anything of the structure of the ancient world perceive how sharp were the distinctions between man and man, class and class, race and race. It was not merely that they were separated from each other geographically or socially, but radically. Language is sometimes used which is the negation of the oneness of flesh and blood. National pride, intellectual exclusiveness, the institution of slavery, political conceptions, these, in spite of some noble protests and notable exceptions, produced an impression that mankind consisted of a series of different orders of beings.

Christianity started to change all this. And it did so by a policy of inclusion based upon a common character and a common experience. The Jew, with his proud sense of national privilege, is bidden to remember that in becoming a Christian his privilege ceased to be an exclusive possession; the Gentile is also a part of the Israel of God.

Nineteen centuries of Christianity have so familiarised us with the growth of these ideas that we have scarcely realised their call upon our own age to carry out their implications. For we cannot regard their novelty, nor their revolutionary character in the conceptions of a bygone age as the motive impulse of the power. We have to look deeper. The power lay in the fact which made them true and in the inspiring experience which their adoption had called forth. And that fact was the common experience of a living and indwelling Christ.

My brethren, I venture to think that this old familiar truth is being flashed anew upon us at this time in our national life and experience. We are passing through a crisis which is surely destined to mark a change, not only in the map of Europe, but in the attitude of men to men in their social and religious experience. For every crisis in human life is ever a challenge to examine the basis of belief and practice. It drives men back in the pressure of its experience upon essentials. And the sterner, the more terrible and the more intense that crisis be, the more inevitably does everything tend to assume its proper proportion.

The war has driven us back, as probably we have never been driven before, to elementary principles and basic facts. We can see this everywhere. The stilling of controversy; the surrender of much which to many has seemed so important in social or political life; the silence in the region of ecclesiastical differences; all this is a testimony. But it is more. It is a challenge to consider what is the implication. For none of these things are reasonable if the most important principles of life and conduct lie behind. They are only justified because there appears under the pressure of the crisis some greater principle, in the presence of which these others become secondary.

What is that principle? It is surely the supremacy of

the moral law in conduct and the right to liberty for its expression. For let us make no mistake. At the back of every other issue, and of every fresh one as it emerges in this international strife, there lies the challenge of the world to Christianity.

For the purpose, then, of practical Christianity, what is essential? Is it not the need of the harmony of the human will with the divine will, illustrated in the Person of Christ and expressed by His followers through union with their Head?

All Christian theories, all Christian methods, all Christian organisation, however overlaid with other considerations, have this in view. Their purpose and aim is the production of "the new man, which is renewed after the image of Him that created him." Christian character, founded on the example of Jesus, inspired by His spirit, fruitful in knowledge of Him, expressing Him in Christlike conduct and Christlike life, all this constitutes the essential purpose of the church. In its production we find but two factors—God in Christ and Christ in man.

The closer we study the New Testament the more we seek to trace in the history of Christianity the aim of its movement, the more minute our investigation of the aims which have animated all churches in all ages, the clearer there emerges this one great purpose. Often obscured by spiritual failure, continually being shifted into the background, as organised Christianity tended from time to time to regard itself as an end in itself, every fresh reform and every new crisis have inevitably forced this aim and purpose to the front anew.

Union with Christ and a consequent union with one another is the *raison d'être* of the church's activity. Christ the pattern, His Spirit the inspiration, man His image and expression, these sum up tersely the essentials of Christianity. Of course, much more is involved and finds expression, but only because it is contained and implied

in these. And the corollary is evident. Wherever the living Christ has so touched the lives of men that they know Him, love Him, express Him, there all accidental differences between them tend to disappear.

My Brethren, once again in a new and dangerous form all this is being challenged, and because it is so it becomes a challenge to Christianity, for the conflict looked at broadly is one between the anti-Christian spirit of exclusiveness and the Christian one of inclusion.

The clash of arms and the methods in which warfare was waged by our enemies have brought to the surface the fact of the clash of ideals. With this result: Instinctively those nations, not controlled by the spirit I have indicated, sink all racial, temperamental and secondary differences. It is not merely national existence which is threatened, but the elemental rights of humanity. A common ground is found in a passion for freedom and a claim to its unhindered expression in the varieties of national life. In a very real sense they are declaring, "Where the spirit of freedom is, there is liberty." Surface differences disappear in the struggle to assert this. But my point this morning is that if we survey broadly our religious life, with all its divergences, whether in forms of worship, organisation or expressions of belief, something of the same movement is apparent. Less and less are we alluding to the unhappy divisions that exist in religious and ecclesiastical matters. More and more are we tacitly accepting positions not our own as not altogether out of place. Our exhortations are assuming a wider range of appeal and are being based upon ground which we take it for granted is common. In a word, we are flinging ourselves back upon the essentials of our faith. And those essentials are being declared to be bound up in a common experience of a common Lord. They are personal and experimental. The stress is upon the personal Christ, whose person is of universal signifi-

cance, and upon our own knowledge of Him, a knowledge which is conceived of as universal in its character. I do not say that there is formulation of this conception, but it is, consciously in some directions, unconsciously in others, being acted upon; in a word, we are basing our appeals and realising our conduct in spiritual experience on the words of our text. In the creation of a new man in Christ we are enlarging our conceptions of coöperation between Christians, and the proportion in which we meet with success is governing all unconsciously the proportion in which we view our differences. The pressure of external circumstances is reviving the old world revolutionary force of a common Christian experience.

The signs of this appreciation are about us in the stress of the time, nor are they wanting in the development of Christian thought in the period before the war.

Once again the pressure of a great crisis has brought into prominence the inclusive power of a common spiritual experience. Discipleship of the Christ is seen to carry with it a fellowship in personal relationship. In a spot where the trappings, so to speak, of Christianity are conspicuous by their absence, where men face hourly the elemental facts of life and death, essentials emerge and refuse to be hampered by accidental differences. Nor are the same tendencies in our midst, to which I have already alluded, out of harmony with the course which the development of Christian thought and teaching has been pursuing during recent years.

Nothing perhaps so significant of this as the modern form, in which the conception of God and of the purpose and effect of the incarnation have found expression. The writings, for example, of one whose loss, not only this university, but the whole world of Christian scholarship, deplores, I mean the late Dr. Illingworth, have familiarised us with the thought of the immanence of God. We have been bidden to see how the harmony of nature, the

character of men, even the reasonableness of miracles, are all bound up in this thought-compelling fact. Safeguarded from a false and dissipating pantheism, the doctrine is presented to us as an essential factor in our conception of the relationship between the human and the divine. Such inclusive Pauline phrases as "God all in all," or "to sum up all things in Christ," acquire new force and startling significance. We are being guided into wider and more comprehensive views of the action of the Spirit of God upon human life and conduct. Instinctively we busy ourselves less with formulæ and theories and more with lives. The stress on organisation, machinery, means and methods becomes subordinate to the stress on organisms, lives and ends. Life, which is "Life indeed," in contact with life as lived here and now, this is the ruling and dominant thought.

Nor is the study of man in relation to this informing spirit less fruitful. Psychology is helping us to understand more and more clearly the nature of apprehension by the human mind of facts and truths. There is a solidarity in the character of the processes employed. The factors appealed to are the same in each man, the nature is human nature everywhere, the way in which the mind acts, the feelings respond, the influences exercised, are sure in all cases to be essentially the same.

Nor is the teaching upon the nature and effect of the incarnation behind in its impressiveness. For many years now the stress on the meaning of the incarnation has characterised almost all Christian writings. The older idea, though it was far from being universally held, which viewed the incarnation mainly in the light of Calvary, has been succeeded by one in which the order of importance is reversed. Language, the most impressive, is used to illuminate the doctrine of One who sums up all things in Himself. In Him the immanence of the divine and the fellowship of the human meet together, and dis-

cipleship carries with it in its own degree the same experience.

But has the implication of all this teaching been adequately realised? It has, for example, something to say to us on the subject of Christian unity. For the teaching to which I have referred has one special characteristic. It is markedly inclusive. It speaks of a divine life penetrating all human life. It refers all Christian experience and all true Christian discipleship back to a single source and a single inspiration. It recognises the presence of that source and that inspiration by one evidence, the evidence of the fruits of the Spirit. We have the best of all authority for the test of discipleship; "by their fruits ye shall know them." Love, joy, peace, patience, purity—these are the signs of the Spirit's presence. We recognise them in all types of churchmen and in all kinds of Christians. It would sound as meaningless, as it would be absurd, to speak of a Roman love, a Greek love, an Anglican love, or a Nonconformist love. God is love, and where love is, there is God. The intensity of expression may vary, but in essence the fruits of the Spirit are the same everywhere. They are all derived from One, "Who divideth to every man severally as He will." The implication is clear. We are forced to consider how far we are allowing conceptions of ecclesiastical organisation, of credal formulæ, or of ministerial order, to obscure the fact that in greater or less degree all Christian churches are but phases of the activity of the immanent God and the incarnate Christ.

Permit me to quote two passages from sermons preached in this pulpit by two eminent bishops:

"Systems must be judged," writes Dr. Creighton, "not by traditional records which embody antiquated prejudices, but by actual observation grounded on sympathy. Any definite schemes of reunion are premature and in themselves are liable to suspicion. The line of progress

seems to me to lie in the direction of removing from all differences all that is not essential, all that is not inherent in the principles on which they rest."

"Great as the part is," writes Dr. Gore, "which the Christian communities have played in human history, the whole according to the Christian is after all a mere phase of the activity of Jesus Christ."

Thus are we taught that the sympathy which springs from a common inspiration is a guide to a fellowship ever becoming more and more real as we concentrate our attention upon what is essential.

To-day, then, alike by the pressure of a world crisis and by the direction which theological thought has for long been taking, are we being guided back to the basic elements of our common faith and to rediscover the demands which the fact of discipleship makes upon us, a discipleship in which we learn anew the meaning of our text, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all."

Thus if in the domain of world politics we see devotion to the broad, moral law of life asserting itself as a bond of union between nations, so also in the domain of Christian experience do we see discipleship of the Christ proclaiming itself as a call to a fuller fellowship among all "who profess and call themselves Christians."

"Discipleship of the Christ." It summons us, not to the surrender of any real principles, whether of belief or of organisation, but to a remorseless and critical examination of those which we declare to be such; it demands that where the fruits of the Spirit are manifest in character, there we cannot in the long run stand aloof from closer fellowship; it compels us to regard every theory of organisation which limits our conceptions of the activity of the Spirit as suspect; above all, it calls us to the experience of personal religion in our own lives and to strenuous effort to produce it in the lives of others. Half our embit-

tered controversies would surely be avoided if we made this our absorbing occupation. "In His light we should see light."

Sharing a common experience, presenting a common Christian character, exhibiting the like fruits of the Spirit, holding a common love of One "Who loved us all and gave Himself" for all—all this will draw us closer to each other, will gift us with the power to distinguish the accidental and the essential; it will lift us into regions where, united in effort even if separated by method, we can realise something of what "the unity of the Spirit, the bond of peace and righteousness of life" must inevitably mean for all Christian relationships. What a tragedy it is when the men who have hazarded life and limb, learning in stress and awful struggle to understand each other better, to know what it means to share a faith undaunted by shot and shell and undimmed by apparent failure, shedding religious prejudice and losing all those unworthy suspicions which spring from social distinctions—what a tragedy, I say, when they returned to find that the old differences, the old prejudices, the old separations still divide those whom they left behind at home! It goes far to shatter that faith which they have bought so dearly.

To-day then, brethren, we are called anew to concentrate all our energies upon this one task of making disciples. It is a call which touches not one type of Christianity, but all types, for by bringing men into contact with the Christ we bring them into more understanding contact with each other and hasten that day for which the Lord Himself prayed in that great High Priestly prayer in words at once a declaration of what constitutes Christian fellowship and of what provides the most effective method of Christian witness. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

MEMBERS of the commissions and committees on the World Conference on Faith and Order appointed in the United States and Canada, as well as representatives from other parts of the world, met at Synod Hall of the Cathedral of St. John the Divine, New York, November 20, 1919, at the call of the Protestant Episcipal Commission, to hear the report of the deputation to Europe and the East and to make plans for the next step to be taken to bring about the World Conference. Mr. Robert H. Gardiner, Gardiner, Maine, secretary of the commission, sends the following report:

"The meeting was called to order at 10:15 a. m. by the Rt. Rev. Charles P. Anderson, D.D., president of the Commission of the American Episcopal Church and chairman of the deputation. Of those present the following registered their names:

ANGLICAN—Protestant Episcopal Church—Rt. Rev. Charles P. Anderson, D.D., Rt. Rev. C. B. Brewster, D.D., Rt. Rev. P. M. Rhinelander, D.D., Rt. Rev. R. H. Weller, D.D., Rev. W. Russell Bowie, D.D., Rev. H. E. W. Fosbroke, D.D., Rev. Berryman Green, D.D., Rev. F. J. Hall, D.D., Rev. W. T. Manning, D.D., Rev. B. Talbot Rogers, D.D., Rev. C. L. Slattery, D.D., Robert H. Gardiner, William C. Sturgis, Ph.D., George Zabriskie, D.C.L.; Church of England in Canada—Rt. Rev. J. C. Farthing, D.D., Rt. Rev. J. A. Newnham, D.D., Rt. Rev. David Williams, D.D., Rev. G. Abbott-Smith, D.D., Chancellor Davidson, Rev. Principal Parrock, L. H. Baldwin, Hon. R. Harcourt; BAPTIST—Northern Baptist Convention—Rev. W. C. P. Rhoades, D.D.; Seventh Day Baptist General Conference—President B. C. Davis, D.D., Rev. Edwin Shaw; CONGREGATIONAL—National Council of Congregational Churches—Rev. Nehemiah Boynton, D.D., Rev. Newman Smyth, D.D.; DISCIPLES—Disciples of Christ—Rev. Peter Ainslie, D.D., Rev. H. C. Armstrong, Rev. E. B. Bagby, Rev. F. W. Burnham, LL.D., Rev. F. S. Idleman, D.D., Rev. F. D. Kershner, LL.D., Rev. B. H. Linville, Rev. B. H. Melton, Rev. Z. T. Sweeney, Carl Van Winkle, Rev. H. L. Willett, Ph.D.; EASTERN CHURCHES—Armenian Church—Rt. Rev. Shahe Vart. Kasparian; Bulgarian Church—Archimandrite Jerome Theophylact; Greek Church—S. G. Canoutas, LL.D.; FRIENDS—Society of Friends—Professor Allen D. Hole; LUTHERAN—United Lutheran Church in America—Rev. M. G. G. Sherer, D.D., a visitor, Rev. C. J. Smith, D.D., Rev. A. R. Wentz, Ph.D.; METHODIST—Methodist Episcopal Church—Rev. Bishop J. W. Hamilton, D.D., Rev. H. K. Carroll, D.D.; Methodist Church in Canada—Rev. S. D. Chown, D.D., Hon. Justice Maclaren, D.C.L., L.L.D., Rev. T. Albert Moore, D.D.; MORAVIAN—Moravian Church in America, Northern Province—Rev. Paul de Schweinitz, D.D.; PRESBYTERIAN—Presbyterian Church in the United States of America—President George Alexander, D.D., Rev. W. H. Black, D.D.,

LL.D., Rev. R. H. Hartley, D.D., Henry W. Jessup, Rev. John A. Marquis, D.D., L.L.D., Rev. H. G. Mendenhall, D.D., Rev. George Reynolds, D.D., Rev. G. A. Johnston Ross, D.D., Rev. J. Ross Stevenson, D.D.; Presbyterian Church in the United States—Rev. Russell Cecil, D.D., Rev. W. H. Marquess, D.D.; United Presbyterian Church of North America—Rev. David F. McGill, D.D., Rev. T. H. McMichael, D.D., Rev. W. B. Smiley, D.D.; Presbyterian Church in Canada—William M. Birks, Rev. R. Bruce Taylor, D.D.; REFORMED—Hungarian Reformed Church in America—Rev. Louis Nanassy, Ph.D.

After a brief statement of the purpose of the meeting and of the present status of the movement, Bishop Anderson led in prayer.

Bishop Anderson then presented the report and recommendations of the deputation which had visited Europe and the East in the interests of the World Conference.

On motion of Dr. Ainslie, Resolved: that this meeting expresses to the deputation and to the Episcopal Commission its appreciation for what they have done for this great cause and service to the Church of God.

The motion was passed by a rising vote.

The secretary made a statement showing the progress of the movement in countries other than those visited by the deputation.

Moved by Mr. Zabriskie: (A) that this North American Conference of Commissions on a World Conference, having been informed of the progress of the World Conference movement to the present time, and rejoicing in the hopeful prospect of holding the proposed World Conference, earnestly recommends to all commissions and committees to expedite their preparations in order that the Conference be not delayed through the unreadiness of any communion to do its part either with respect to the subject-matters of conference or with respect to provisions for expenses.

(B) This Conference further approves the proposal for a preliminary meeting at The Hague or elsewhere to make arrangements, and recommends to the several participating commissions to take their part in it. Carried.

Resolved: that the time and place of the preliminary meeting be referred to the Commission of the Episcopal Church. Carried.

The Rt. Rev. Charles S. Burch, D.D., Bishop of New York, made an address of welcome.

Resolved: that as part of the preparations for the World Conference, specific recommendations shall be requested from the various commissions all over the world as to what they desire included in the programme.

Resolved: that this meeting expresses its absolute confidence in the Commission of the Episcopal Church.

The secretary reported that only about half a dozen statements had been received as to the truths which each communion believes it holds in common with all Christendom and those which it believes justify it in standing apart. It was suggested that these statements might best be secured by means of a questionnaire.

Resolved: that each commission be asked to appoint a subcommittee to see that the schools and seminaries of its communion are thoroughly informed with regard to the World Conference.

On motion of Dr. Ainslie, the following preamble and resolution were adopted:

Whereas, an interdenominational conference of evangelical churches on organic union, held at Philadelphia in December, 1918, appointed an ad interim committee to frame a plan or plans for organic union and to reconvene said interdenominational conference, and

Whereas, such conference is shortly to be reconvened to consider such plans, and if the way be clear, to send the plan it may adopt down to the supreme governing bodies of the constituent churches for their consideration and action,

Resolved: that we express our hearty sympathy and accord with the purpose of this conference, that organic union of the evangelical churches of the United States may be accomplished.

On motion of Dr. Burnham, Resolved: that the Episcopal Commission make up a budget of what it considers to be the probable expense of the preliminary meeting, and submit the budget to each commission throughout the world with a suggestion that it underwrite its proportion of the budget.

The Rev. Dr. Ainslie urged (a) that the Commission of the Episcopal Church should provide all the ministers in North America with information about the World Conference movement and ask them to preach about that and the need of Christian unity on a given Sunday, (b) that Christians should be exhorted to constant and fervent prayer for unity, and (c) that men should be sent out, two by two, to spread information and arouse interest.

On motion of Dr. Black, Resolved: that we adjourn with thanks to the brethren here on the hill for the courtesies of the day, for the spirit of the meeting and for the presidency of the bishop.

After prayer by the chairman, the meeting adjourned at 4:30 p. m.''

We are glad to announce that the Protestant Episcopal Commission on the World Conference has named August 12, 1920, for the opening date of the preliminary meeting and the place is Geneva, Switzerland. Each commission is urged to give immediate attention to the announcement and prepare for representation. Mr. Robert H. Gardiner, Gardiner, Maine, secretary of the commission, has sent out the following announcement:

Nearly all the invitations to the Churches throughout the world which accept the fact of the Incarnation to unite in arranging for a World Conference on the Faith and Order of the Church of Christ have been sent out and most of them have been accepted, the Church of Rome being the only one which has refused. The Commission of the American Episcopal Church therefore requested the other Commissions in North America to meet to consider the next step to be taken. The meeting was attended by members of Commissions appointed by Anglican, Baptist, Congregational, Disciples, Friends, Methodist, Moravian, Presbyterian and Reformed Churches in the United States and Canada, by a member of the Commission appointed by the Church of Bulgaria and by members of the Armenian and Greek Churches and of the United Lutheran Church in America. The meeting voted to recommend to the Commission of the Episcopal Church to call a preliminary meeting of representatives of all the Commissions throughout the world at such time and place as it thought best.

The American Episcopal Commission has complied with that recommendation and hereby invites each other Commission to send delegates to such a meeting as shown by the following votes:

Resolved: that the Secretary be instructed to call this preliminary meeting for August 12, 1920, at Geneva, to determine when and where the World Conference shall be held, what subjects shall be discussed, what prepara-

tions shall be made for the discussions, the basis of representation of the participating Commissions, the executive direction of preliminary arrangements and any other pertinent matters.

Resolved: to request each Commission to appoint a deputation to that meeting of not more than three members, and to suggest that Commissions may unite in the appointment of a common deputation.

Resolved: that in the judgment of this Commission, the meeting will probably find it necessary to remain in session fourteen days.

Resolved: that at present, this Commission is unable to suggest definitely any plan as to the expenses except that each Commission shall provide for the traveling expenses of its own delegates and their hotel expenses during the session.

Resolved: that the general expenses incident to the meeting, such as the cost of necessary cables preliminary to the meeting, the hire of halls and committee rooms, printing, and the salaries of such clerks and interpreters as may be needed, be provided by this Commission.

Resolved: that each of the other Commissions be requested to send to the Secretary at the earliest possible moment any suggestions it may wish to make with regard to the preliminary meeting and the business to be there transacted, and the cable address of its President or Secretary.

Resolved: that this Commission requests that the Secretary be notified of the name and address of every delegate as soon as appointed. Each delegate is requested to keep the Secretary informed of any change of address for letters and cables before the meeting. The Secretary's address for letters is: Robert H. Gardiner, 174 Water Street, Gardiner, Maine, U. S. A., and for cables: Robgard, Boston, U. S. A. Each delegate will be expected to engage his own hotel accommodations. The offices of Thomas Cook and Son, or other similar travelling agencies, can doubtless give information and reserve rooms.

Resolved: that this Commission requests every other Commission to give immediate and vigorous attention to the effort to make the World Conference movement more widely known and to develop the spirit of conference and the desire for the reunion of Christendom and begs most earnestly for frequent, regular and fervent prayer for the guidance of the preparations for the meeting and of the meeting itself.

One of the most notable gatherings of recent months was the Leicester Church Congress. *The Challenge,* London, sums up the section of the Congress dealing with reunion as follows:

"The Rev. N. P. Williams dealt with the relations to the Church of Rome. He assumed the desirability of union, but admitted that we were faced by a brick wall. The difficulty was not the papal claim any more than the adamantine conception of unity upheld by the Roman Church. The only hope lay in a gradual transformation of that church so that union was possible without abject and unconditional surrender. At present our policy must be to leave Rome respectfully on one side and to federate all non-Roman but catholic Christians.

"The Rev. Leighton Pullen spoke on the relations to the churches of the East. He said the schism of the eleventh century had destroyed the natural balance of tendencies in the church, and described the many practical steps that have been taken to draw the Anglican and Eastern Churches together.

"Canon Temple then dealt with Home Reunion, urging that the principle and episcopal ordination must be maintained, but that all Christians should be welcome at the altars in the Church of England. He made further suggestions with regard to proposals for the actual transition which will be given in full later.

"The Rev. Guy Rogers dwelt on the urgency of the question and the hindrance of divisions to the church's spiritual witness. Canon Aitken urged that we should begin with the fact of unity among all believers in our Lord. This was the basis of the desire for the interchange of pulpits. The Rev. Spencer Elliott maintained that one great need was to distinguish between prejudices and principles among the causes of division. The Bishop of Bombay gave a message from India, describing the proposals for corporate union, based on the Lambeth quadrilateral as a whole, coming from Indians. The home church could hold back the Indian church if it would. Bishop Welldon held that some manifestation of unity was necessary if the church was to have any influence on the national life. Now was the time for action. Union could only come through the general acceptance of episcopacy. But conciliatory action could be taken at once.

"Canon Lacey gave the closing address on the spiritual basis of fellowship; this he found in acknowledgment of Jesus as God. All who so acknowledge Him are Christians and members of the one catholic church. so that all divisions among Christians are divisions within the Body."

In his address on "Relations With Nonconformists at Home," Canon W. Temple says,

"We cannot sanction intercommunion without disparaging that universality of the commission of the celebrant which is the outward form of, and therefore the means of sustaining, one supremely important element in sacramental worship. But if a whole Christian denomination has agreed to accept episcopal ordination for its ministry, then as far as its intention goes the schism would be healed. If the Church of England has already recognized explicitly (as I should desire to happen) that these bodies have in fact been used by the Holy Spirit for the advancement of God's Kingdom, and that their sacraments are real and effective sacraments, though the ministry by which they are administered is defective in its commission, then, to prove the sincerity of such declarations, I would propose that the archbishop who was to confer the priesthood and episcopate on chosen representatives of those bodies should, before doing so, be formally received into their fellowship (now *ex hypothesi* free from all intention of schism) and receive the Holy Communion as a member of such body from the minister commissioned to administer it in that body.

"I have said that I offer this suggestion for discussion. I am quite prepared to be persuaded that it is one that ought not to be adopted. Perhaps in the process of proving it mistaken, other more hopeful suggestions will be thrown up. But we are past the stage where complimentary platitudes are in place. We must tell the Free Churches what we can and what we cannot do. We must state the obstacles and face them. Then by hope and faith and love they may be surmounted. But they will not be surmounted either if we refuse to face them, or if we state them as a kind of ultimatum without any effort to get over them.

"One more point, and I have done. The Free Churches will never unite with an Erastian system of church government; and in my judgment they ought not to do so. I hope that the Enabling Bill will pass; I hope that when it is passed it will be found to leave the church so free in practice that the Free Churches will be satisfied. I hope this because I value very highly the national profession of faith implied by a church establishment. But if it ever becomes apparent that the connexion of the Church of Eng-

land with the state is the only obstacle to the full unity of the church, apart from Rome, in this country, then I would scrap the Establishment, not without regret but certainly without hesitation. At present it is assuredly not the only obstacle, and I hope that by the time that other obstacles are surmounted the Establishment may have been so far modified as to be an obstacle no longer.

"The unity of the church is the will of God; of that I can conceive no doubt. If we face all difficulties in loyalty and in prayer, if we seek to promote mutual understanding and charity—if, in short, we try to remove all in ourselves that is not in harmony with God—then we know that God's purpose for His church will be accomplished."

The favorable consideration at the recent Protestant Episcopal Triennial Convention in Detroit of the proposed canon of interdenominational ordination was the most significant step taken by that church in the cause of unity in its history. The concordat was published in the July number of THE CHRISTIAN UNION QUARTERLY. A joint commission will report to the General Convention in 1922. In the discussion before the convention Bishop Brent strenuously objected to delay in favorable action and said,

" 'There are those, who are hungering and thirsting for unity who might think we are side-stepping if we postpone the decision for another three years. I am loyal to the Anglican Communion, but I am disloyal to a dead conservatism.' With telling effect he read an extract from a letter by one of the Congregational supporters of the concordat. 'Of course, if the bishops should hold that they have demitted their power to act as bishops of the catholic or universal church, and to negotiate with us on the basis of the historic episcopate, and that they must wait for an amendment to the constitution of the Episcopal Church, why then the only possible recourse left open to us would be to carry our plea for unity to the coming Lambeth Conference and the Anglican bishops who are not so limited. I should greatly deplore seeing the American Episcopal Church put into such a position of ecclesiastical powerlessness to meet the present duty to all the Christian communions.'

"Bishop Vincent stated that the English Church recognized the right of initiative in this church and quoted the Archbishop of Canterbury, saying that no church can take such steps with greater freedom or authority. Bishop Rhinelander urged action by this convention, saying that the moment was now ripe. Bishop Sessums renewed the resolution for a special committee of nine bishops to report as soon as possible. It was adopted by a vote of sixty to thirty-three. The committee consists of Bishops Gailor, Nichols, Brent, Sessums, Guerry, Bratton and Irving P. Johnson."

The Rev. W. T. Manning, D.D., rector of Trinity Church, New York, speaking on the subject at the Detroit convention, said,

"Now what are the proposals?

"A group of serious and most eminent Congregational ministers come forward asking—mark the word, *asking*—for episcopal ordination to the priesthood. They are willing to be examined as to their soundness in the faith, to be confirmed, to be ordained deacon and priest, to minister the sacraments thereafter according to prescribed forms, and to remain always in communion into and under the discipline of the bishop. And they are to do all this with the consent of their own ecclesiastical authorities, and of their congregations. But, someone says, these people will not have been confirmed. True. But so high an authority as the Catholic Encyclopedia says that any baptized person may receive Holy Communion—and, under all the conditions, is it likely that they would long remain unconfirmed?

"But, says another, these people will not understand what they are doing. What right have we to assume this? When they have attended to all the provisions I think they will understand what they are doing as well perhaps, as the majority of our own communicants. But someone says, many of the Congregationalists will not accept these proposals and do not want them. I submit that this is quite beside the point. The point is that a number of eminent and responsible Congregationalists do want this arrangement and come to us asking for it.

"But again some one says the form prescribed for the celebration of the Holy Communion is not sufficient. It is sufficient for a valid celebration. But if it is thought better to make it fuller let this be done. Personally I hope this will be done and I have good reason to believe that the Congregationalist signers of the proposals would assent to this.

"But still again, some one says, 'If they will go so far why do they not go the whole way and come into the church?' My brother what do you mean by that? Surely we do not mean that the one road to unity is for all other Christians to be absorbed into the Episcopal Church! Surely it is not our object merely to change Congregationalists into Episcopalians! That certainly is not my idea of unity. What we want to do is to bring all Christians and ourselves along with them into the larger life and fellowship of the catholic church and that is what the proposals aim to do. The congregations that act under these proposals will not be in the Episcopal Church. They will not be under our constitution or bound by our canons, but they will be in the unity of the catholic church; they will be in communion with and under the guidance of a catholic bishop; they will be very much in the position of a congregation of Christians in the early days of the church.

"In closing let me say this: This is the most serious definite proposal looking towards reunion since disunity began. It is the first time since the divisions of the sixteenth century that representatives of one of the great Protestant communions have come forward openly offering to receive episcopal ordination to the priesthood. Think what it means for them to make such an offer. And think what it would mean for us to reject it. For us it means some minor concessions and some uncertainties as to whether it will work satisfactorily or not. For them it is revolutionary. It is a tremendous step for them to take as they fully realize. If we have any real will to unity we cannot disregard a proposal like this. It is just what we have been praying might take place. Let us think not only of its dangers, but of its wonderful possibilities if it should be successful. It is not a compromise. It is a challenge to our faith. It is a challenge to us to have the courage to go forward and to lead in the work of reunion.

"There are risks and dangers in these proposals. But when was there every any real step forward which did not involve risks and dangers? I believe that the risks in rejecting such proposals as these are far greater than the risks in accepting them.

"If we are to lead in the work of reunion, or in any other matter, we must be willing to take some risks.

"I believe that the time has come for us as a church to make some positive, well considered and daring advance in the direction of unity and I believe that these proposals offer us the opportunity to make such an advance.

Commenting on the action of the Protestant Episcopal Convention, *The Congregationalist,* Boston, says,

"It is the first official recognition by the Episcopal Church that such conference with a view to unity lies within the bounds of its own practical church policy. As such it is an enormous gain and encouragement to all who desire the united life of Christians for a witness to the world. There is an end at last of that passive attitude of refusal to consider overtures from other Christians which has discouraged approaches to our Protestant Episcopal brethren. The resolutions of the Triennial Convention at Detroit in regard to the proposed action on ordination are, in our opinion, the most catholic utterance in the history of the denomination.

"The resolutions adopted are given in full on page 695. They recognize, 'With profound gratitude to Almighty God the earnest desire of these representative members of Congregational churches and of this church to find a way by which the first step toward eventual church unity may be taken, and especially the irenic attitude of those who are not in communion with this church but who have indicated their desire to enter into certain relations with it for the furtherance of that unity for which we together pray. * * * As a step toward the accomplishment of so great a purpose this church declares its willingness to initiate action that may make it possible to enact legislation such as shall permit the ordination as deacons and as priests of ministers in other Christian bodies,' who accept the conditions of belief and action set forth in the original proposals. Careful guarding of faith and practice are stipulated and a joint commission was approved to 'continue conference with the Congregational signatories to the said proposals, and to report to the next General Convention.'

"In addition to these resolutions steps were taken to clear the way for definite action by amending the constitution of the Protestant Episcopal Church so as to make room for ordination without acceptance of 'the doctrine, discipline and worship of the Protestant Episcopal Church' and in making express reference to those who being ordained are to act 'in otherwise exceptional cases.' These are clear evidences of a purpose on the part of the Protestant Episcopal Church to take decided steps toward securing a unity that can be defined in practical terms. Constitutionally that church could only accomplish this by absorption of other bodies; its legislators have shown their sincerity by taking the preliminary steps to remove these constitutional limitations. And they have gone further toward making the action positive and immediate by appointing a commission for conference.

"Our Council in response has appointed a similar commission. The joint commission thus constituted is not in any way limited to the proposals already submitted to the Episcopal Convention. It may and should take into studious and solemn consideration the whole possible way of recognition and unity. The joint commission has a right to ask for suspense of hasty criticisms, for patient waiting and for prayerful consideration and help. We should have the final conclusions of the commission before us before we make up our minds in regard to the price which evidently must be paid by both parties to such an agreement for manifest gains of brotherly coöperation and united witness."

The Federal Union of British Nonconformity is told in *The Living Church,* Milwaukee, as follows:

"The Federal Union of all the great Nonconformist denominations in England, except the Wesleyan Methodists, became an accomplished fact last week. The Union is the issue of three conferences held in 1916-17 at Oxford, Cambridge, and London, at which a large number of leading Nonconformist ministers and laymen were present. It is interesting to note that up to the present the Wesleyan Methodists have kept out of the Union. Many Nonconformists are hopeful that they may yet be brought in, and a strong committee has been appointed to meet representatives of the Wesleyans and discuss the subject. But the fact is that very many Wesleyan Methodists are even more shy of the Union than they are of the Free Church Council. They have, times without number, been described as the weakest link in the organization of the Council, and there can be no doubt that such support as they give is, to say the least, very half-hearted. In view of the negotiations between representative Wesleyans, the Bishop of London, and others, for reunion with the Church of England, these facts are distinctly illuminating. While it is true that many Wesleyans, if they move at all, will move in the direction of a more pronounced Nonconformity, it is equally certain that as many more, if they desire to change, will come over to the Church of England. When one thinks of the number of clergy who, at one time or the other, have been Methodist ministers, it is astounding, and they are not Protestants by any means! A short time ago, in one diocese alone, twelve Wesleyan ministers were ordained deacons."

A two days' conference of Anglicans, representative of the South India United Church, Wesleyans and Lutherans, was held at Traiquebar, in South India, and according to *The Guardian,* London, the following statement was issued:

"We face together the titanic task of the winning of India for Christ —one-fifth of the human race. Yet we find ourselves rendered weak by our unhappy divisions—divisions for which we were not responsible, and which have been, as it were, imposed on us from without; divisions which we did not create, and which we do not desire to perpetuate.

"In the church we believe that three Scriptural elements must be conserved:—1. The Congregational element, representing 'the whole church,' with 'every member' having immediate access to God, each exercising his gift for the development of the whole body. 2. We believe it should include the delegated, organized or Presbyterian element, whereby the church could unite in a General Assembly, Synods, or councils in organized unity. 3. We believe it should include the representative, executive, or Episcopal element. Thus all three elements, no one of which is absolute or sufficient without the others, should be included in the church of the future, for we aim, not at compromise for the sake of peace, but at comprehension for the sake of truth.

"In seeking union the Anglican members present stand for the one ultimate principle of the historic episcopate. They ask 'the acceptance of the fact of Episcopacy and not any theory as to its character. The South India United Church members believe it is 'a necessary condition that the episcopate should reassume a constitutional form' on the primitive, simple,

apostolic model. While the Anglicans ask for the historic episcopate, the members of the South India United Church also make one condition of union—namely, the recognition of spiritual equality, of the universal priesthood of all believers, and of the rights of the laity to their full expression of the church.

"Upon the common ground of the historic episcopate and of spiritual equality of all members of the two churches, we propose union on the following basis:—1. The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation. 2. The Apostles' Creed and the Nicene Creed. 3. The two Sacraments ordained by Christ Himself—Baptism and the Lord's Supper. 4. The historic episcopate, locally adapted. We understand that the fact of the episcopate does not involve the acceptance of any theory of the origin of episcopacy, nor any doctrinal interpretation of the fact. It is further agreed that the terms of union should involve no Christian community in the necessity of disowning its past, and we find it no part of our duty to call in question the validity of each other's Orders.

"Fully recognizing that we do not commit our respective bodies to any action, we individually and unofficially agree upon the following plan for union. After full deliberation let the South India United Church, if it desires union, choose from its own members certain men who shall be consecrated as bishops. In the consecration of these first bishops it is suggested that three or more bishops of the Anglican Church shall lay their hands upon the candidates, together with an equal number of ministers as representatives of the South India United Church. As soon as the first bishops are consecrated the two bodies would be in intercommunion, but the further limitation of existing ministers with regard to celebrating the Communion in the churches of the other body might still remain. In accordance with the principle of spiritual equality we desire to find some means to permit ministers of either body to celebrate the Communion in the churches of the other body."

The Bishop of Norwich and nine other Anglican bishops favor an interchange of pulpits with representative ministers from the Free Churches in England. In reply to the letter from the Bishop of Norwich, the Archbishop of Canterbury wrote, as published in *The Guardian,*

"With the knowledge before us that next summer the bishops assembled at Lambeth from all parts of the world are to discuss the whole question of the relation of our church to non-Episcopal churches, I could not but yield to the anxious desire of many of the foremost members of our Convocation that our privincial debates, and possible provincial action, upon a particular matter of administration, should follow upon, rather than precede, those wider discussions. The personal friendship which I enjoy with several of the eminent Nonconformist divines who signed on August 29th the published letter to which you direct attention, enables me to feel assured that they will understand and appreciate that decision, and will in no way suppose that there is on the part of myself, or those who are coöperating with me, any thought of postponing indefinitely the settlement of the practical question at issue. * * * Most cordially do I appreciate the fraternal Christian spirit which finds expression in the published letter of the seven representative Free Churchmen. I distinctly believe that it will be helpful to the wise furtherance of

the larger unity which we all have at heart that we should follow the order of procedure which we have now recommended.''

The Free Church ministers referred to in the archbishop's letter are Drs. Forsyth, Simpson, Jowett, Lidgett, Selbie, Gillie and Shakespeare.

In all this discussion there is a hopeful note, although some plain things are being said. The Rev. T. Herbert Darlow in *The Methodist Recorder* writes a long article, one paragraph of which is as follows:

''When we survey the English-speaking democracy today in America and Australia, as well as Great Britain, we Free Churchmen find ourselves already in communion with two or three times as many Christians as the whole Anglican Church contains within its pale. Turn for a moment to the modern mission field. Take the figures prepared by Canon Temple, and published last year by the Anglican Board of Missions. Leaving out the Roman Church, it appears that the remainder of Christendom spent during 1916 nearly nine million pounds on foreign missions. Of that total less than one-sixth came from Anglican sources, and the remainder from non-Episcopal churches. Money can never be the gauge of spiritual work, but in this case money does furnish a rough index of the number of workers.

''The *Methodist Recorder* makes a suggestion to which there are many obvious objections, but its intention is to speed the cause:—'We may note the signs of difficulty; but it is intolerable to think of failure. * * * The Bishop of London made a gallant attempt. So far, so good. It is now the duty of the Bishop of London to convince his own people, to produce some evidence that the Church of England is behind his scheme. When that is done, we may begin to talk to our people and express our own mind.''

One of the most outstanding men for Christian unity in England is the Rev. J. H. Shakespeare of the Baptist Church. A remarkable gathering of Free Churchmen was held recently in the Baptist House, London, when a portrait of Mr. Shakespeare, painted by the Hon. John Collier, was unveiled. At the same time an illuminated album containing signed appreciations of his work in the cause of unity was presented to him. According to the London *Daily Chronicle* the signatories included the archbishops, all the bishops of the Church of England, the prime minister, Lord Hugh Cecil, Lord Kinnaird, the leaders of the Free Churches of the United Kingdom, etc. Mr. Lloyd George said,

I have followed for many years, with deep interest, the important and efficient work which he has done for the life of the nation and the great cause of Christian unity. I have admired his singular devotion to duty, his fine statesmanship, his fortitude, and his faithfulness to high ideals.

Regarding Christian unity in India, the Bishop of Madras has recently issued the following pastoral letters:

"I also specially ask your prayers on behalf of a movement towards unity among the Indian Christians in South India which promises to be of very great importance. Some years ago I held a Round Table Conference of Europeans and Indians belonging to different denominations at my house in Madras, and we then agreed that what is known as the Lambeth Quadrilateral might form the basis of union between the Anglican Church and the South India United Church. Since that time the opinion of the various bodies which form the South India United Church has been steadily moving in that direction. The visit of Mr. Sherwood Eddy has recently brought the movement to a head, and at the convention of Tamil pastors from different churches in South India, held recently at Tranquebar, it was decided unanimously that an attempt should be made to bring about unity between the South India United Church and the Anglican Church of South India on the basis of the Lambeth Quadrilateral which lays down four conditions of unity:

"1. The acceptance of Holy Scripture as the ultimate standard of doctrine.

"2. The acceptance of the Nicene Creed.

"3. The use of the two sacraments of baptism and Holy Communion in accordance with our Lord's command.

"4. The acceptance of the historic episcopate.

"There is, I think, good reason to believe that an over-whelming majority of the Indian Christians belonging to the South India United Church are quite willing to accept these conditions. On the other hand, we ourselves are fully prepared to recognize the validity of the spiritual experience of the Nonconformist bodies during the last century. We admit fully that they manifest the power of the Spirit in the conversion of souls and the building of men and women throughout the world in faith and holiness. We do not question the reality of the spiritual experience of their ministers when they say that they are conscious that they have been called by God to their ministry and that like us they have felt the power of the Holy Spirit inspiring them in preaching God's word and in ministering to souls. On both sides we have moved far away from the prejudices, and, I hope, from the bitterness of fifty years or even twenty years ago; certainly in the mission field in India we no longer regard one another as rivals and enemies, but as brethren in Christ and fellow-helpers in the great work of establishing on earth the kingdom of God. There is a strong feeling on both sides that the time has now come when the misunderstandings on both sides should be swept away, past wrongs and injuries be forgotten and the bitterness and suspicion which those wrongs have engendered should give way to a spirit of fellowship and brotherhood. It may be our privilege in South India to lead the way and take the first steps towards 'building the old wastes and raising up the former desolations.' No doubt the difficulties in the way are great, but God calls us in reliance upon the power of His Spirit boldly to face the difficulties and to achieve impossibilities. I earnestly ask your prayers that the

Indian Christians of South India may be rightly guided in this great movement towards a true unity which is in accordance with the mind and the will of our Lord and Saviour Jesus Christ, and which may be a true answer to His prayer 'that they may be perfected into one.' ''

Methodist reunion in England is the occasion of serious debate. *The Methodist Times,* believing that the hour has come for definite action, says,

''There is no need to labor the advantages of Methodist union. Its accomplishment would mean the elimination of much wasteful competition and overlapping. It would secure the most powerful consolidation of evangelical forces in these islands. It would bring new hope and life to village causes. And it would be an example to Christendom of a practical realization of a vision which many have desired to see, but have died without the sight. We doubt if some of those who are strong opponents of Methodist union realize how serious a set-back will be given to all projected reunion if our immediate family differences cannot be dissolved. If Methodist union is not possible, what hope is there for any other, at least in our day and generation? And if it is achieved, why should it not be the inspiration and example of a fellowship which may ultimately embrace the Protestant churches of the English-speaking world?''

Canadian Anglicans have taken action regarding Christian unity in Canada. *The Christian Century,* Chicago, says,

''At the recent General Synod of the Anglican Church in Canada the Archbishop of Rupertsland was authorized to appoint a committee to enter into 'conversations' with representative men from among the Presbyterians, Methodists, Congregationalists and Baptists on the subject of interim reports of the sub-committee appointed by the Archbishops of Canterbury and York's Committee, and by representatives of the English Free Church commission in connection with the proposed World Conference on Faith and Order. The members and priests of the church were urged to cultivate pleasant relations with their Christian neighbors but not to attempt any personal negotiations on unity. These should be undertaken 'collectively and officially,' the archbishop said.''

The Methodist Times, London, states positively that it will not commit itself to a reunion like that urged by Bishop Gore and the Bishop of Zanzibar. It says,

''With the spirit of the bishop's proposals, and with the position of many representative Anglicans, we find ourselves in hearty agreement. But we neither hope nor desire that the Wesleyan ministry shall be asked to accept a scheme of compulsory reordination. The kind of reunion contemplated by Bishop Gore and the Bishop of Zanzibar is of a type which Wesleyan Methodism could not accept and retain its self-respect. In effect, to both these saintly and scholarly men history is everything and the living church is nothing. And it is not a case of history only, but of an individual in-

terpretation of history, about which at best there is a very divided opinion. There is no matter in which it is more needful to let patience have her perfect work. To hasten or to delay unduly will be equally fatal. But, for the sake of the peace of the two churches concerned, we desire to state authoritatively that what is known as the Bishop of London's scheme embodies proposals which are purely tentative, and have been, so far, advanced only for unofficial consideration."

However an interesting voice comes from India, according to the *United Church Herald,* by a Tamil Christian as follows,

"It is the Westerner that considers the divisions of the church as important. Our own divided state is entirely due to the accident of the mission where we were born or the mission where we were educated and engaged in work. We have no spirit of argumentativeness and obstinacy in this matter as the Westerner. Our forefathers shed no blood for these church divisions as theirs did. Whatever arguments may be adduced by the early reformers against a united church and a primitive order, surely there is no reason why we Indians in harmony with our national traditions should not accept these. Several reasons might be given why we ought not to accept episcopacy. It may be said that such a large responsibility should not be placed on a single individual. My answer is, We do not create an autocratic episcopacy at all. It will be a constitutional episcopacy, even as the British Government is constitutional. There will be councils, synods, and general assemblies that will direct, advise, and help the bishops. Such a method is not novel for us. The episcopacy we accept is that which has come down from the primitive church, that dissociated from all doctrine. We Indians want such an episcopacy.

A conference on Christian unity was held at Swanwick, England, December 9-12, and the notice of the conference is suggestive for similar conferences. It says:

The committee of the Anglican Fellowship took steps during the summer to call together a conference on the subject of unity. The original invitations have been sent out to representatives of the Fellowship itself, Free Church Fellowship, Churchmen's Union, Liberal Catholics, Free Catholics, Mansfield Group, Student Christian Movement, proposed Chaplain's Fellowship and Life and Liberty Union. The project of the committe has met with both enthusiastic support and some criticism. At a meeting to which representatives of all the groups coöperating were invited, the whole proposal was rediscussed with the result that the decision to hold the conference has been unanimously re-affirmed, it being clear that there is no conference or group at present holding sessions where both men and women are meeting, and representatives of all sections of the churches and of the younger men and women. A number of individual invitations have been issued to strengthen the High Church representation, and also to ensure for the Conference the help of some who are not included in any of the above groups.

The program has been carefully prepared so that it shall provide the best possible opportunity for enabling those present to understand each other's point of view, and to show what it is in their position that they hold essential and would desire to see secured for a united church.

The conference will therefore be representative of members of all parties who believe that steps should be taken toward unity and who think that to stand still at the present time is impossible.

BOOK REVIEWS

APPROACHES TOWARDS CHURCH UNITY. Edited by Newman Smyth and Williston Walker. New Haven: Yale University Press, 1919. 170 pages.

THIS is one of the most valuable books on Christian unity that has recently appeared. The names associated with its production attract immediate attention. Professor Williston Walker of Yale University, Rev. Newman Smyth, for twenty-five years minister at Center Church, New Haven, Rev. Raymond Calkins, minister at the First Congregational Church, Cambridge, and the Rt. Rev. C. H. Brent of the Protestant Episcopal Church. There has always been a strong tendency, reaching back as far as the second century, to trace ecclesiastical organizations back to the apostolic age, but because of the scantiness of evidence the reliability of those claims has remained in obscurity. The first chapter threads its way from the beginning of the church through this period of obscurity to the fact of the monarchical bishop, but as Harnack has said, "It is impossible to say when the monarchical bishop began." On its establishment the monarchical episcopate rapidly extended and was well adapted to meet the heresy of Gnosticism. It is doubtful if anything less rigid could have guided the church through those periods of struggles with the heathen forces without and divisions and fermentations within.

The time may come when it will be acknowledged that biology has a more distinct contribution to make for the unity of the church than theology. The second chapter deals with this problem biologically, showing that differences are capable of assimilation as the organization of the higher forms of life through the processes of natural selection. In the biological criticism of Newman's development of Christian doctrine, it is shown that starting with the conception of preformed ideas involved in the original conception of the Christian dogma, "it puts a dogmatic limitation upon the teaching Spirit of Christ in history to conceive of it as showing solely the things of Christ in any past age." Later Newman wrote this fine word: "It seems to me the first step to any chance of unity amid our divisions is for the religious minds, one and all, to live upon the Gospels." Biological analogies throw light upon the problems of organic unity by finding new ways for life when old roads are ended. In the vital values of various symbols of faith and worship there may be assimilation in the growth of a healthy Christian character, adopting the principle of Chillingworth, who subscribed to the articles of the church as articles of unity because he believed the truth in them was more than their errors.

The chapters on schism and the historical methods of approach are large and catholic in their presentation. The place of the creed in the life of the church is defined as not to be used as a test of discipleship, but first as a standard of the teaching of the church and second as a general confession of faith for the worshiping congregation. The creed is not so much the definition of philosophy as it is the expression of life. Lyman

Abbott recognized the worth of the creed, putting it as an act of worship, saying "worship is feeling and feeling can never be accurately defined." From this point of view the Apostles' Creed is discussed and makes one of the most interesting chapters.

Under some historical material numerous conferences are mentioned reaching back as far as the Conference at Thorn in 1645, etc. The seventh chapter deals with historical precedents and opinions concerning ordination by bishops and sacraments and orders, this being followed by a brief discussion of Christian unity and some valuable material in the appendix. The most distinct contribution of this book is its fairness. It thinks on both sides of the question and its whole spirit is for the unity of the church by the way of that which is fair and true.

TOWARDS REUNION. Being Contributions to Mutual Understanding by Church of England and Free Church Writers. Macmillan and Co., New York and London, 1919. 391 pages.

THE outlook for Christian union is brightened not only by conferences between representatives of different communions, but the publication of books, in which representatives of different communions speak freely regarding their approaches toward each other. This volume is one of the very best instances of that class, having originated out of two successive conferences at Mansfield College, Oxford, in 1918 and 1919 between members of the Church of England and members of the Free Churches. It is edited by Rev. A. J. Carlyle, rector of St. Martin's and All Saints' Oxford; Rev. Stuart H. Clark, vicar of Tonbridge; Rev. J. Scott Lidgett, former president of the Wesleyan Conference; and Rev. J. H. Shakespeare, secretary of the Baptist Union. The subjects and authors are as follows: "Reunion and the Advancement of Christ's Kingdom," by Rev. J. Scott Lidgett; "Evangelicalism and Its Revival," by the Lord Bishop of Durham; "Unity and Theology," by Rev. P. T. Forsyth; "Grace and Sacrament," by Rev. P. Carnegie Simpson; "The Historic Episcopate," by Rev. A. J. Carlyle; "The Reformed Episcopate," by Rev. A. E. Garvie; "Universal Priesthood," by Professor A. S. Peake; "Corporate Authority," by Rev. J. Vernon Bartlet; "Intercommunion," by Canon E. A. Burroughs; "Reunion and the Christian Conscience," by Rev. J. Gough McCormick; "Democracy and Church Unity," by the Lord Bishop of Warrington; "Reunion, East and West," by H. Gresford Jones; "Reunion and the War," by Rev. T. Guy Rogers; and "The Holy Spirit in the Churches," by Rev. Robert F. Horton. The subjects as well as the authors invite attention. As a matter of fact, says one of the writers, "the spirit, not to say the passion, of real union, union effective and not merely ideal or sympathetic, is in the Christian air; it is also, and far more, in the Christian Gospel; and the only question is as to its focus and its forms." All of these writers recognize this fact and each seeks to find the long sought for focus and forms. Whether it is the position of the Church of England or that of the Free Churches, each chapter reveals sincerity and scholarship. The more freely men think together the more they are unconsciously influenced by each other and are brought to see the comparatively little influ-

ence that organized religion is exerting upon worldly affairs and that a way out of the tangle is the most immediate issue of these times. Says another writer, "Let the churches go on seeking unity, and the Spirit of God will come in such Pentecostal power of contrition for the past, consecration for the present, and confidence for the future, that none shall dare to challenge the holy unction." The power in the churches must be of the character "to learn and to repair mistakes; power to profit by experience and to cement new bonds; power to grow up to God and into one another; power to manifest the life and mind of Christ." The secret lies more here than in any agreement between men. Every move toward a fuller surrender to the Holy Spirit is a move toward the unity of the Church of Christ, and this book opens the way toward that surrender, for it is a reverent approach to this sacred problem.

THE RECONSTRUCTION OF THE AMERICAN CHURCH. By Walter M. Haushalter. Boston: Richard G. Badger, 1919. 122 pages.

THIS little volume of four chapters dealing with Christian unison, uniformity, unity and union, abounds with good things. The author sees in the progressive and reactionary elements centrifugal and centripetal influences, which are necessary to make the future church orbit safe. He advocates federation—municipal, national and international—as the first step, sees the deadening influence of uniformity, recognizes the underlying unity in the church since the "days of His flesh," and argues for the union of Christian forces for accomplishing the purpose of Christ on earth. It is universal in its sweep, practical in its applications, and helpful in the direction of unifying the divided church.

PRIMER OF CHRISTIAN UNITY. One Hundred Questions Answered. By H. J. Carroll, LL.D. New York: The Christian Herald.

THIS little book of fifty-eight pages in vest-pocket size is so informing that it will be found valuable to all who are interested in Christian unity and likewise valuable to place in the hands of those who would be awakened in this interest. It is arranged in catechetical form with one hundred questions briefly but satisfactorily answered, as is characteristic of Dr. Carroll's style.

HOPE OF REUNION. Selections from Important Addresses Given under the Auspices of the Anglican and Eastern Association. With Portraits. Published by William J. Ellis, Hulmeville, Pa. 1919. 30 pages.

THE interest in this pamphlet lies chiefly in the approaches between the Anglican and Orthodox churches. Some of the material has appeared in THE CHRISTIAN UNION QUARTERLY. It has in it a helpful note. It would be a most happy condition if these branches of the church could form such an alliance now as would lead later to a real and permanent union.

CB

VOL. IX NO. 4

"Let no man glory in his denomination; that is sectarianism: but let all men glory in Christ and practice brotherhood with men; that is Christianity."

THE CHRISTIAN UNION QUARTERLY

Edited by PETER AINSLIE

THE poison of division in the church lies in its subtle attack upon love, which is essential to spiritual life. To speak of "the brotherhood" in reference to a party in the church at the exclusion of other parties belongs by the side of the gravest heresies. The whole church is the brotherhood and all Christians are under obligations to love all other Christians.

APRIL, 1920

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A Journal in the Interest of Peace in the Divided Church of Christ. It is issued in January, April, July and October.

Edited by PETER AINSLIE

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THE SPIRIT OF EARLY CHRISTIANITY

THE favorite figure in which the church of the first century set forth its conception of the Spirit of Christianity is that of "the Good Shepherd." The emblem which appears on this page is a reproduction of one of the early Christian gems.

"ONE FLOCK

ONE SHEPHERD."

"No one has written more appreciatively respecting this symbol than Dean Stanley in his *Christian Institutions.* It appealed to all his warmest sympathies. 'What,' he asks, 'is the test or sign of Christian popular belief, which in these earliest representations of Christianity is handed down to us as the most cherished, the all-sufficing, token of their creed? It is very simple, but it contains a great deal. It is a shepherd in the bloom of youth, with the crook, or a shepherd's pipe, in one hand, and on his shoulder a lamb, which he carefully carries, and holds with the other hand. We see at once who it is; we all know without being told. This, in that earliest chamber, or church of a Christian family, is the only sign of Christian life and Christian belief. But, as it is almost the only sign of Christian belief in this earliest catacomb, so it continues always the chief, always the prevailing sign, as long as those burial-places were used.'

"After alluding to the almost total neglect of this lovely symbol by the Fathers and Theologians, he says that it answers the question, what was the popular religion of the first Christians? 'It was, in one word, the religion of the Good Shepherd. The kindness, the courage, the love, the beauty, the grace, of the Good Shepherd, was to them, if we may so say, Prayer Book and Articles, Creed and Canons, all in one. They looked on that figure, and it conveyed to them all they wanted. As ages passed on, the Good Shepherd faded from the mind of the Christian world, and other emblems of the Christian faith have taken His place. Instead of the gracious and gentle Pastor, there came the Omnipotent Judge, or the crucified Sufferer or the Infant in His mother's arms, or the Master in His parting Supper, or the figures of innumerable saints and angels, or the elaborate expositions of the various forms of theological controversy.' But 'the Good Shepherd represents to us the joyful, cheerful side of Christianity of which we spoke before. . . . But that is the primitive conception of the Founder of Christianity in those earlier centuries when the first object of the Christian community was not to repel, but to include; not to condemn, but to save. The popular conception of Christ in the early church was of the strong, the joyous youth, of eternal growth, of immortal grace.' "—Frederic W. Farrar in *The Life of Christ as Represented in Art.*

Organizations for the Promotion of Christian Unity

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY, Inc. Having its inception in the work of Thomas Campbell, 1809, present organization 1910, President, Rev. Peter Ainslie; Secretary, Rev. H. C. Armstrong, Seminary House, Baltimore, Md., U. S. A. For intercessory prayer, friendly conferences and distribution of irenic literature, "till we all attain unto the unity of the faith." Pentecost Sunday is the day named for special prayers for and sermons on Christian unity in all Churches.

ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM, 1857, President, Athelstan Riley, Esq., 2 Kensington Court, London; Secretary in the United States, Rev. Galbraith Bourn Perry, Cambridge, N. Y. For intercessory prayer for the reunion of the Roman Catholic, Greek and Anglican Communions.

CHRISTIAN UNITY ASSOCIATION OF SCOTLAND, 1903, Secretary, Rev. Robert W. Weir, Edinburgh. For maintaining, fostering and expressing the consciousness of the underlying unity that is shared by many members of the different Churches in Scotland.

CHRISTIAN UNITY FOUNDATION, 1910, Secretary, Rev. W. C. Emhardt, Newtown, Bucks Co., Pa. For the promotion of Christian unity throughout the world by research and conference.

CHURCHMEN'S UNION, 1896, President, Prof. Percy Gardner; Hon. Secretary, Rev. C. Moxon, 3 St. George's Square, London S. W., England. For cultivation of friendly relations between the Church of England and all other Christian bodies.

COMMISSION ON THE WORLD CONFERENCE ON FAITH AND ORDER, 1910, President, Rt. Rev. Charles P. Anderson; Secretary, Robert H. Gardiner, Esq., Gardiner, Me., U. S. A. For a world conference of all Christians relative to the unity of Christendom.

COUNCIL ON ORGANIC UNION, 1918, Ad Interim Committee, Chairman, Rev. W. H. Roberts, Philadelphia, Pa.; Secretary, Rev. Rufus W. Miller, Witherspoon Building, Philadelphia. For the organic union of the Evangelical Churches in the United States of America.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, 1908, President, Rev. Frank Mason North; Secretary, Rev. Charles S. Macfarland, 105 E. 22d St., New York. For the coöperation of the various Protestant Communions in service rather than an attempt to unite upon definitions of theology and polity.

FREE CHURCH FELLOWSHIP, 1911, Rev. Malcolm Spencer, Colue Bridge House, Rickmansworth, London, N. For the cultivation of corporate prayer and thought for a new spiritual fellowship and communion with all branches of the Christian Church.

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA, 1919, Chairman Executive Committee, John R. Mott, New York; General Secretary, S. Earl Taylor, 920 Broadway, New York. For giving and accomplishing an adequate programme for Protestantism in the world.

NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES OF ENGLAND, 1895, President, Rev. Principal W. B. Selbie, Mansfield College, Oxford; Secretary, Rev. F. B. Meyer, Memorial Hall, E. C., London. For facilitating fraternal intercourse and coöperation among the Evangelical Free Churches in England.

CHRISTIAN UNITY CALENDAR

At the instance of the Association for the Promotion of Christian Unity, Pentecost Sunday has been named primarily as the day for special sermons on Christian unity in all Churches, along with prayers to that end.

World's Student Christian Federation, Sweden, July 30-August 10.

Lambeth Conference, July and August.

Preliminary meeting of the World Conference on Faith and Order, Geneva, Switzerland, August 12. Robert H. Gardiner, Gardiner, Maine, Secretary.

International Committee of the World Alliance for International Friendship through the Churches, Geneva, Switzerland, August 20th. Rev. Henry A. Atkinson, 70 Fifth Ave., New York City, Secretary.

Bibliography of Christian Unity

THE BOOKS included in this list are by Episcopalians, Presbyterians, Roman Catholics, Congregationalists, Unitarians, Lutherans, Baptists, Disciples of Christ, etc.

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THE MEANING OF CHRISTIAN UNITY, Cobb, Crowell, 1915..... 1.25

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UNITY AND MISSIONS, Brown, Revell, 1915..... 1.50

WHAT MUST THE CHURCH DO TO BE SAVED? Simms, Revell, 1913.. 1.50

CHRISTIAN UNITY PRAYER LEAGUE

(Membership in this League is open to all Christians—Greek, Roman, Anglican and Protestant, the only requirement being a notice by post card or letter of one's desire to be so enrolled, stating the Church of which he is a member. Address, Association for the Promotion of Christian Unity, Seminary House, 504 N. Fulton Ave., Baltimore, Md., U. S. A.)

MEDITATION AND PRAYER:

O LAMB of GOD most merciful, Who on earth didst obtain no mercy: we thank and bless Thee for the tender compassion of Thy heart.

We bless Thee for Thy mercy to the suffering, the sick, the distracted, the insane.

And they brought unto Him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied, and He healed them.

We bless Thee for Thy mercy to the untaught and ignorant.

And He came forth and saw a great multitude and He had compassion on them, because they were as sheep not having a shepherd: and He began to teach them many things.

We bless Thee for Thy mercy to the sinful.

I say unto thee, Her sins, which are many, are forgiven; for she loved much.

We bless Thee for Thy mercy to the outcasts of society.

They that are whole have no need of a physician but they that are sick.

Jesus heard that they had cast him out; and finding him, He said, Dost thou believe on the Son of GOD?

We bless Thee for Thy lessons of heavenly mercy.

I say not unto thee, Until seven times; but, Until seventy times seven.

And when he hath found it, he layeth it on his shoulders rejoicing.

But when he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

We bless Thee for Thy mercy in showing us the Father.

I and My Father are one.

Be ye therefore merciful, even as your Father is merciful.

O LAMB of GOD most merciful, who hast revealed to us the Father: we pray that in our daily life we may learn of Thee. Let no one ever find us harsh or cruel, quickly angry or difficult to be understood: as we pray for Thy mercy upon us, so teach us to be compassionate and tender-hearted towards all. Amen.

For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

And what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy GOD?

Judgment is without mercy to him that hath shewed no mercy.

—The Challenge.

CONTRIBUTORS TO THIS NUMBER

His Grace, Archbishop Söderblom

is the most outstanding prelate in the Scandinavian countries. He has had positions of trust in both Paris and Berlin and is foremost in his advocacy of Christian unity.

Ferdinand Q. Blanchard,

the minister of the Euclid Avenue Congregational Church, Cleveland, is the president of the Cleveland Federation of Churches and for years has been a member of the governing Board of the American Missionary Association, which has charge of schools and colleges for the backward races in America.

Ellis B. Barnes,

minister of the Franklin Circle Disciples' Church, Cleveland, is a Canadian. He was educated at Transylvania College and has held important pastorates in Kentucky and is a vigorous newspaper correspondent.

THE TIME IS RIPE FOR ACTION

I believe the time is ripe for action. The evils caused by unnecessary competition, the economic waste of men and money, the failure of a divided Christendom to impress or convert the world, the desire to answer the Master's prayer, "That they all may be one"—all demand immediate action. In this age of reconstruction it is my profound conviction that God is calling us to follow the guidance of the Spirit to unity, that He may make the new world wherein dwelleth righteousness. The hour has struck; if we fail to hear God's call it will be another case of the rejection of the Olive Tree. The call comes specially to us in America. We have not inherited the prejudices of the past, or the connection between Church and State—our Church governments are representative and democratic, and we have in our country representatives of all Churches in Christendom.

Therefore, let us prepare to take the next step, believing that if we agree on the essentials of the Faith, the details that must follow may be safely left to the guidance of the Spirit of God, manifested in the council of a united Church.

The steps taken in the past fifteen years have clearly manifested an unsuspected agreement in the essentials of the Faith—the historical investigation of our differences has shown that there is no valid reason to-day for our continued separation; in all our churches there is a growing "will to unity." The present situation in the world's crises demands that we nail our colors to the mast, arouse the members of our respective Churches and resolve "*not merely to promote but to secure reunion.*"—*Rt. Rev. Thomas J. Garland, D.D., Philadelphia, in a recent address at the Brick Presbyterian Church, New York City.*

THE CHRISTIAN UNION QUARTERLY

Vol. IX. APRIL, 1920 No. 4

EDITORIAL

THE UNION OF EVANGELICAL PROTESTANTISM

The most practical and hopeful plan for the union of evangelical Protestantism in America has been presented by the American Council on Organic Union, which met in its second meeting in Witherspoon Hall, Philadelphia, February 3-6, 1920. The communions represented were as follows: Armenians, Northern Baptist, Christian, Christian Union, Congregational, Disciples, Evangelical, Friends (two branches), Methodist Episcopal, Primitive Methodist, Moravian, Presbyterian in the U. S. A., United Presbyterian, Welsh Presbyterian, Protestant Episcopal, Reformed Episcopal, and Reformed in the U. S. The plan is published on another page of The Quarterly.

There are fewer points of criticism in this plan than any document that has ever been written for the union of the Protestant household. It leaves each communion free in matters of doctrine, administration of the ordinances and modes of worship and it provides a board, upon which all the communions will have representation, to deal with matters of polity. It begins therefore at the place of least resistance; then through coöperative and educational campaigns the plan gives hope of an eventually united Protestant household as one of the great steps toward the union of the whole church of Christ.

It is the open door against which multitudes have been knocking for many years. All whose interest is toward the unity of Christendom will rejoice in this step, which means a reduction of unnecessary overlapping and unholy rivalries in at least a part of the divided church. Some of us would like to have gone further, but the Council voted unanimously to go as far as the plan specified and that is a long step. It will be presented to the national gatherings of the communions this year and the years following for their ratification. The divisive practices of the church have about wasted themselves. The turn of the tide is toward unity. There are surely enough Protestant bodies ready to make "The United Churches of Christ in America" a reality at an early date. Others will follow later until the whole evangelical forces will be represented in the union. It must come. It would be looking backward to think otherwise.

Twenty-six delegates to the Philadelphia Council were written to for an opinion regarding the plan. Several withheld their opinions, but nineteen answered as follows:

Mr. Henry W. Jessup, of the Presbyterian Church, New York, a lawyer, to whom most credit is due for the writing of the plan, says,

Naturally I think well of the plan, and am more than ever convinced of its affording the right approach to ultimate organic union by reason of the notable, scholarly extempore reply of Dr. George W. Richards to a question which affected the whole matter, when he was on the platform and was asked what the ultimate relation of this union would be to the denomination entering into such union. His answer was:

> "The genius of a church is manifested through its doctrine, cultus, polity and piety. Points of agreement and difference between the churches would relate to these four aspects of organization and life. The plan of union leaves intact the doctrine, the cultus, and the piety of each church, but it requires

a modification of the polity, and in due time such modification in polity will affect also the piety, the cultus and doctrine. Yet such effect will be almost imperceptible, and will be wrought in course of a long time.

"In adopting this plan a church will begin to cease to be what it was *and will begin to become what it was not.* This is the surest proof that the plan calls for more than federal and nothing less than eventual organic union."

The conference was remarkable for the moderation shown by the members in the debates. It was well known that the question of the relation of this new plan to the Federal Council would emerge during the deliberations, and, although the *Ad Interim* Committee had had conferences with the representatives of the Federal Council, the report as printed contained no reference to that fact, which was, of course, an oversight, and very misleading. But the friends of the Federal Council showed the same spirit of Christian courtesy on this as they did on other issues before the Council, and, it having developed from an analysis of the constitution of the Federal Council in comparison with the purpose and *modus operandi* of the plan of union, that the two movements did not have the same ultimate goal, nor the same relation to their respective constituencies, nor the same kind of powers and functions, the Council readily disposed of what might have been an unhappy issue by referring the whole matter of these relations of the new Council to the *Ad Interim* Committee for fraternal conference with the Federal Council leaders. This makes the question one still open for deliberate consultation in the church world, and it ought to be obvious that, just as the Interchurch World Movement will readily and happily relate itself to a council of the evangelical churches, when it has been created, and that the work which this movement is engaged in prosecuting will be increased in efficiency by the uniting of the churches, so, in the long run, the work done by the Federal Council, so efficiently in the past, is more than likely to be the kind of work which will have to be done in the interests of the United Church for a long time to come, and, naturally, by the same agency. There is nothing in the relationship of the Federal Council to its

constituent churches that would prevent it from conducting the publicity work and propaganda in support of the inspirational and educational movements initiated by the new Council, properly differentiated from that which it conducts in behalf of its constituent churches.

I refer to this discussion because nothing could have so felicitously brought out the fact that the plan of union is really a plan of organic union, creating a body such as the thirteen colonies created when they set up the Federal Government. Specific powers are delegated to that body, and all others are reserved to the constituent churches. Little by little they may increase the number of powers delegated, but it is obvious that during the time while the first step alone is being taken there is nothing contemplated to which any of the denominations can properly object, if in sincerity and in truth their primary object is to "further the redemptive work of Christ in the world," rather than to preserve their separateness as an organization.

In my judgment, the acid test of this sincerity of ultimate purpose will come when the various supreme governing or advisory bodies deliberate upon the giving in of their adherence to this plan. I cannot forbear, in giving my impression of the Council, from commenting upon the fact that the *Ad Interim* Committee, which had been discharging its duties in relation to the preparation of a plan, or plans, of union, for thirteen months, had so thoroughly covered the ground that it was possible to give a reason for its peculiar phraseology in the face of almost every criticism that was made. Bishop Talbot's suggestion that the word "evangelical" should be stricken out of the recital in the preamble, "Whereas, we desire to share as a common heritage the faith of the evangelical churches which has, from time to time, found expression in great historic statements," was a perfectly valid one. The use of the word "evangelical," was improper as a limitation at that point, and would, of course, have shut out the great creedal statements of the pre-Reformation period. But, through a misunderstanding, it was supposed that the idea was to eliminate the word "evangelical," as an adjective in reference to the churches invited to come into this proposed union, and thus limit its ultimate scope.

In this aspect any suggestion of elimination would be unfortunate. It is the invitation of the General Assembly of the Presbyterian Church which was originally issued to the evangelical churches of the United States. It is hoped that they may stand together as a united body when the great World Conference on Faith and Order is ultimately convened, affording an object lesson to the world. From this point of view, to have the United Church of Christ in America in existence and functioning at that time would be equivalent to the culmination of a series of group consolidations within a body to be known first as The United Churches of Christ in America, and there would be nothing inconsistent with the present limitations of the plan in its being confined to the evangelical churches in a wider objective relationship to bodies perhaps not at present within the strict intent of that term.

In conclusion, I beg to suggest that the key note of all conference and propaganda in support of the adoption of this plan must be the acknowledgment of the leading of the Spirit of God moving upon the heart of the laity and the ministry alike in our churches, which has manifested itself in what I ventured to call, in a previous article in a recent issue of THE CHRISTIAN UNION QUARTERLY, the Will to Unite, and the operation of which Spirit has been so wonderfully exhibited in the tone of the deliberations of the two Councils on Organic Union that have already been held. The harshest, severest criticisms which I have received in a miscellaneous correspondence extending over a couple of years have been that *our proposal does not go far enough, nor fast enough.* The reasons for this were very carefully expounded in the detailed report of the *Ad Interim* Committee, and we feel that to take the first step, however short it may be, is to make a giant stride in advance, if you will pardon the Hibernianism.

Our motto, during this period when the various supreme governing or advisory bodies are meeting and deliberating on the plan, must be *festina lente.*

Prof. George W. Richards, of the Reformed Church Theological Seminary, Lancaster, Pa., who was the floor leader for the plan in the Philadelphia Council, says,

The eighteen churches represented, the 135 delegates registered, the spirit prevailing in the consideration and discussion of the plan, and the unanimity of its adoption were, to say the least, encouraging to those who are praying and working for a closer union of the Christian churches. Yet one must not fail to recognize that the work of the Council has just begun. The plan must now be submitted to the supreme judicatories of the churches and upon their action will depend the adoption or rejection. It may require a period of three or more years before final action can be taken by all the churches.

The proposed union of the churches is *organic,* not merely *federal.* It has the vital principle of organic union in that it calls for a new ecclesiastical body composed of a number of churches, to be known as "The United Churches of Christ in America." This body will work through a council which has all the powers of a judicatory—the legislative, the executive, the judicial. It will have the same relation to the supreme judicatories of the constituent churches as each of these judicatories has over its church at the present time. The scope of the new council is defined clearly in Article V. Its decisions are to be put into effect by the supreme governing or advisory body of each church. Thus organic union in its infancy is proposed; nurture it, let it grow, and we shall have organic union in its maturity.

The plan, however, carefully guards against a paralyzing uniformity and makes large room for the freedom of the individual and the group. Each church is given the right "to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship." In this way the freedom of evangelical Christianity is conserved and yet unity of action for the Kingdom of God is attained. The evils of sectarianism will be largely overcome and the blessings of denominationalism will none the less be conserved.

The plan, moreover, if adopted, is subject to modification and of expansion as experience may suggest and the interest of the work of Christ may require.

Rev. George E. Hunt, pastor of Christ Presbyterian Church, Madison, Wis., who offered the resolution in the General Assembly of the Presbyterian Church in the

U. S. A., at Columbus, Ohio, May, 1918, calling for the American Council on Organic Union, says,

I believe real progress was registered. I confess I approached this second council with some misgivings. The high idealisms of the war period in which this movement for organic union of our churches was born, have largely subsided and in many sad ways our American thought and action has reverted to the old selfish and rather narrow habits. This inevitable reaction set in soon after the armistice and has been revealing like an ebbing tide the sordid refuse of human nature and selfishness with each passing month. Many of the fine things proposed during the war have fallen by the wayside since. It was this that led me to fear a let down from the high enthusiasm of the first council. And there was a let down. There was very little high tide enthusiasm during our quiet meeting last February.

But there was a steadiness of purpose, a quiet determination to push along toward the goal that greatly heartened me. There was no bickering, no disposition on the part of anybody to hedge on the main issue, to pick flaws in a captious spirit. Everybody wanted a definite and practical plan worked out that could be put across. And this is just what has happened. Without excitement or froth, those churchmen sat there and steadily worked out a practical scheme that will stand a good chance of being accepted by the denominations. Had they adopted a more radical plan it would certainly have developed there some division and would have perished on the denominational rocks later. The conservatism, the evident sanity, the real bones for organic union without subterfuge or evasion, and the large liberty left to the various bodies who accept this plan give it a very fair chance to be accepted widely. And like the League of Nations, once set up and the machinery started, it has in it the possibility of a complete and unforced merging of our American Protestant bodies.

Of course, there are many of us who would have preferred a more radical plan, after the type of the surgeon's knife. Hundreds of small communities out here in the middle west are all ready now for a legal and orderly way of merging their churches. And this movement of community merging of churches, that is actually

on, will go right on, no matter how many bishops and secretaries throw fits over it. God is behind it, common sense urges it, truth illumines it, and the whole New Testament teaches and approves it. But we had better make haste slowly if we want speed. And this plan adopted in Philadelphia is sane and wise and practical. I believe nothing but God's Spirit guided those men in framing the plan, and I believe that God's Spirit will guide this new bit of promising ecclesiastical machinery safely through the denominational rocks and that in a very few years now we will actually accomplish the United Church of Christ in America.

Mr. Robert H. Gardiner, Gardiner, Me., secretary of the Protestant Episcopal Commission on a World Conference on Faith and Order, says,

The formation of the American Council for Organic Union seems to me one of the most remarkable of the various movements for Christian reunion which has been taking place all over the world. I have seldom been more deeply impressed by the ability, earnestness and sincerity of a gathering, than I was at Philadelphia. I am sure that very many of us had a deeper recognition than ever before of the guiding presence of God and the Holy Spirit.

It is true that the plan adopted does not go very far, but that we should all have felt the wisdom of proceeding slowly and with the utmost care, is a guarantee that the movement is willing to submit to the guidance of the Spirit.

While it was not talked about much, the underlying motive of the meeting was the recognition that only by universal obedience to Christ's new commandment of love is there any hope for the future of civilization and for enduring peace and righteousness, international, industrial or social. Next that only the visible unity of Christians can convert the world to Christ and so establish that new commandment. Then that only through fervent and regular prayer can Christians obtain grace to surrender their wills to God's in order that His will for unity may be achieved and Christ, the one way, the one truth, the one life, be all in all. Lastly it has become clear that if Christians be truly filled with Christ's

love they will seek unity through conferences such as this was, not controversy, for in conference they can understand and appreciate one another and so help one another to a more complete comprehension of God's will for our visible unity.

Rev. C. M. Chilton, St. Joseph, Mo., former president of the General Convention of the Disciples, says,

For the churches that really desire unity the Philadelphia plan provides a way that is worthy of the most serious consideration. It is not a way that is without risks and problems. It will be hard for the ecclesiastical bodies to go under such a composite council as is contemplated. On the other hand the congregational churches will find it equally objectionable. They will stumble at the principles of delegation and authority. But every one realizes that there must be some sort of a beginning if there is ever to be union, and what plan can be thought of that is free from risks? This plan seems to involve the minimum of difficulties of every kind. While it provides an organic means of accomplishment it leaves to the constituent churches and the members that compose them, the largest possible measure of liberty. It is sincerely to be hoped that at an early date a sufficient number of denominations shall certify their assent to justify the convocation of the Council. The event will mark a new era in the progress of Christianity.

Bishop John W. Hamilton, of the Methodist Episcopal Church, Washington, D. C., says,

What have I to say of the proceedings of the recent Council? Must I say something of what I by my vote helped to decide? Then I will say what I said in the Council: No body of believers representing so many different denominations has had the prophetic vision of this one; no movement of the Christian Church since the Lutheran Reformation has nailed such advanced theses to promote actual fellowship to the doors of their respective communions.

Now the value in part, but only in part, of what we have done in Philadelphia can be estimated by what the churches themselves will do after they open their doors to see what is written thereon.

Rev. Floyd W. Tompkins, rector of the Church of the Holy Trinity, Philadelphia, says,

Not for many generations has such a gathering of consecrated men been known as assembled in Witherspoon Hall, Philadelphia. And never has a plan of union been suggested so far-reaching and so generous as resulted from this Council. The preamble seems apostolic in its catholicity. The plan itself is so broad that only those who hold to some traditional policy can fault it, and so concise that it touches the very nerve of unity.

It was wise to press denominational autonomy. There can never be uniformity of polity or worship so long as men are made as they are. And indeed such uniformity would lead to mechanical religion.

But the greatest wisdom is shown in the harmonizing and unifying of the missionary work of the churches. It is worse than an economic waste—it is almost a deadly sin—to crowd small towns with churches and to confuse heathen folk by varied and hostile bodies calling themselves "Christian" and yet having no real fellowship. In this day the necessity for such unified effort is so great that it simply must come or Christianity will be discredited and God will remove His blessing.

In order that the endeavor might come to maturity it was wisely decided that when six denominations shall have certified their consent the Council shall convene or may convene. It is too much to hope for speedy and unanimous action by all the bodies interested. The thing must be started, and it will be started. We are on the road to organic union even if all will not come in. When they see the blessed results which, by God's grace, will come, they will seek admission. Personally, I thank God for this plan and I have faith in it.

President Henry C. King, of Oberlin College, Oberlin, Ohio, says,

The plan as adopted by the Philadelphia Council seems to me the most hopeful step yet taken toward the organic union of the churches.

Rev. John A. Marquis, general secretary of the Presbyterian Board of Home Missions, New York, says,

All of us who have been praying for a united church ought to be encouraged by the outcome of the Philadelphia Council. It did not result in organic union, which many of us want, but it did result, I sincerely believe, in a better understanding and in closer relationships. If the constituent bodies adopt the plan proposed it will mean that we will work and plan together on the field whether we live together at home or not.

It is a singular thing that the Christian Church through the ages has generally been pushed into forward steps she has taken. That is, she has not taken them because her leaders believed that they ought to be taken, but circumstances compelled them. If the question of admitting Gentiles to the church in apostolic times had been submitted to the Council in Jerusalem before Paul started his missionary tours, I suspect it would have been voted down. The Gentiles were received because that restless, non-conforming and unecclesiastical apostle went out and converted a lot of them and the church was compelled to do something with them.

I am also informed that the Methodists, Presbyterians and Congregationalists have come together in Canada, not because they have agreed to think alike, but because the urgency and emergency of occupying the rapidly developing West have compelled it. When we get used to working together at our missionary tasks it is inevitable that we will come to know and love one another sufficiently to want to live in the same household. At any rate let us thank God that something was done and keep on working and praying that more may come.

Rev. Robert Bagnell, pastor Grace Methodist Episcopal Church, Harrisburg, Pa., says,

I am deeply impressed with the work done at Philadelphia. I believe the first step has been taken that will lead to the union of Protestantism in America. As the urgency of the great facts and principles involved become known to all our members the movement will gain momentum. It seems to me that the entire Presbyterian and Reformed bodies will promptly ratify. The outlook for the Congregational Church is very favorable. A large number of the smaller bodies also will ratify at once. There are a number of bodies like the Baptists

and the Disciples that will divide upon it, a considerable number of churches joining the movement. The movement will have large support in the Episcopal Church.

I think the Methodist Episcopal Church will ratify—perhaps not at the General Conference in May, but certainly four years hence. At this General Conference the question of the unification of Methodism will have right of way. Men's minds will be so full of that that they will not be able to give the general movement for organic union adequate attention.

The movement is of God. The first steps have been taken. The tide is rising; it will not turn back.

Rt. Rev. Samuel Fallows, of the Reformed Episcopal Church, Chicago, Ill., says,

The Council was a marked advance towards organic church unity. Many of the difficulties in the way of the coming together of the more than twenty denominations represented were considered in general in a fraternal spirit.

There was no question regarding the really fundamental questions of the Christian faith on which all were agreed. In essentials there was unity. The questions of church order were lightly touched. Enough, however, was disclosed in the discussions to show that such church order was not to be elevated to the plane of Christian faith. This was a non-essential. Yet there was an evident tendency of belief that these variations of order might in time, without any sacrifice of principle, result in concordant unison. To the attainment of this end we must all prayerfully and unwaveringly work.

President W. H. Black, of Missouri Valley College, Marshall, Mo., says,

The Council at Philadelphia in February was a notable, though not a large, gathering of representative men from various denominations. They considered, adopted and recommended to the various churches of the country, a plan not so much for the organic union of the churches as for the beginning of organic union among the churches. The plan is doubtless familiar to the readers of THE CHRISTIAN UNION QUARTERLY.

I was personally disappointed that the *Ad Interim*

Committee was not willing to go further in making a plan than it did. The call was for a conference on organic union. The small germ which was finally obtained could hardly be a realization of the meaning of the call. But when so many different denominations are concerned a small beginning is better than no beginning. The ultimate object is clearly expressed of reaching the end of complete union, but at the same time complete union is not reached in this plan and it will take a long time to work it out.

While I did not feel at liberty to consume the time of the meeting, (in view of the carefully prepared plans submitted by the *Ad Interim* Committee) to discuss the weaknesses of the plan, I nevertheless felt that it was wiser to postpone organic union for a little while than to have a weak solution of organic union as is contained in this plan. The greatest problem in connection with organic union is just the multiplicity of denominations, and the plan should be aimed at, in my judgment, first of all at the reduction of these denominations in the interests, first, of efficiency in the country; secondly, efficiency in the small towns; thirdly, efficiency in all church areas; fourthly, reaching the down town masses which are scantily provided for in this plan. However, I am for the plan plus a great deal that is not in the plan, therefore will work for it though I should like to work for more.

Rev. William F. Rothenburger, pastor of the First Christian Church, Springfield, Ill., says,

The Council was, without doubt, the marking of a new milestone in the progress of the kingdom. It displayed a most unexpected unanimity of sentiment in favor of ultimate organic union among Christian believers. The adoption of the plan as proposed by the *Ad Interim* Committee was so hearty and so unanimous as to occasion surprise even among the most sanguine. I cannot but believe that when, through the process of information, the whole rank and file of the churches is apprized of the stagnant and discouraged condition of religion in overchurched areas, the unmistakable helplessness of a divided church which is face to face with a materialistic and pleasure-loving world, these lofty sentiments will rise

within the souls of millions. To me, the proceedings of this conference stand out as a glowing testimony to the pleading of the spirit of God for the oneness of His people in this tragic hour of the race, the consummation of which cannot help multiplying the power of the church and hastening the evangelization of the world.

Rev. Joseph A. Vance, pastor of the First Presbyterian Church, Detroit, Mich., says,

Certainly the most conservative could not claim the Philadelphia Council was stampeded, neither could the most ardent advocates of the organic union of evangelical Protestantism claim they were half-hearted.

First and best of all, the gathering was permeated with the spirit of prayer and devotion to Jesus Christ. These men were not seeking to exploit either themselves or their denominations. Their vision was wide and their purpose was to discover and do the will of Jesus Christ.

But they were very canny and cautious. A large proportion of them were church officials. Few pastors were there. Board secretaries were there, college and seminary professors, a few editors of religious papers, and a very few laymen. There may have been some impulsive middle-aged men, but the group contained no hot-headed youths.

The Council found a real organic unity, on which all who sincerely pray for it can unite. When their recommendations go before the different denominational bodies, they will be an acid test of all past pretensions. Are we really trying to find some common ground where we can make headway in answering our Lord's prayer for his people's unity; or is it all a poorly concealed effort to persuade other denominations to swell ours?

The findings of the Council were by no means so advanced as some of us wanted, but they are far and away ahead of the mere federation idea. They contain the germ of real organic unity. Maybe the preservation of its vitality is made surer by this fact. By all means, it is up to all of us, but especially to those who have been afraid to make the start with ideas more advanced, to help God make this one grow.

Prof. Charles R. Erdman, Princeton Theological Seminary, Princeton, N. J., says,

All the sessions of the Council were pervaded by a spirit of true Christian sympathy and fraternity. The report of the committee which formed the basis of the discussion was regarded by all who took part in the debate as a serious and worthy endeavor to secure a forward step in the matter of Christian unity. The differences of opinion seemed to concern matters which were not fundamental. The points of agreement at least were those which were more continually emphasized. The plan of union as finally adopted when submitted to the various evangelical communions of America will prove to be a means of securing some definite expression as to the extent of the present desire for some form of vital and organic church union.

President F. G. Coffin, of the American Christian Convention, Albany, Mo., says,

The Philadelphia Council was in its spirit and purpose all that could be desired. It is certain that no religious gathering of such denominational diversity has been marked by the love, liberality and catholicity which distinguished this Council. In the whole discussion of plan and purpose there was not a single evidence of selfish ambition, denominational jealousy, or undue denominational pride. The Council was careful to proceed no more rapidly than the constituent bodies were likely to follow. It was steadfast for truth with great regard for the convictions of all Christians. It sought a breadth of platform sufficient for the inclusion of all followers of Christ of whatever name or creed. Its fine spirit was its great strength and prophecy of success. The mechanics of union will be comparatively easy to provide when the spirit upon which they can be safely built is securely established.

The plan of union proposed, though admittedly academic, is quite all that can be undertaken at this time. It would seem that there could be little objection to it, though there might be preferences for other items or different phraseology. Any plan produced out of such varying theological latitudes would have to embody cer-

tain compromises. Aside from its merit as a plan it is a great document because it boldly admits the need of organic union and actually attempts its accomplishment. It places emphasis upon the development of a spirit which will make continued progress possible. It presents a working programme which imposes no constrictions to conscience. It voices the hope and sets the goal of the perfect union later on. The fact that twenty denominations could adopt any plan embodying the purposes of this one is in itself a great achievement. The whole plan and purpose seems to me to be worthy of the heartiest endorsement.

Rev. Reuben H. Hartley, pastor of the First Presbyterian Church, Quincy, Ill., says,

I find my thoughts running on lines of this sort: In December of 1918 at a similar council we planted a fertile seed. With much skill the *Ad Interim* Committee warmed and nurtured it. At our recent council it became visible, of specific type and form, qualified for classification and the little sapling is a *sequoia.* Modest and unimpressive as to size—the milkweed and gourd vines of one summer easily overtop it. Possibly in minds not given to discriminating they seem also of more value. The sequoia can be small and grow slowly with complacency for it is potentially all of size and majesty of its kind. So this plan is generic to the organized church of Christ from which it comes. It roots in the eternal verities and purposes of God.

Because our plan is of the genus sequoia it makes royal challenge for our nurturing care, for our valiant defense against its enemies, for our stalwart, unqualified advocacy. It challenges open, clarifying comparison with the welter of milk weeds, gourd vines and the like. Because it is sequoia it challenges a new appraisement of the denominational plants and flowers of which we are so proud. It will raise in a conquering church the disturbing question as to whether or not it is any longer rational to devote the garden of the Lord to growing isms, schisms and petty shibboleths, homing places for many pests when that same good garden will grow sequoia.

When the age long urge of God's spirit, and the age long hope and prayer of God's people finds incarnation

"and dwells among us" in a plan like this—I take it that it is the bugle hour to all forward looking men to awake out of complacent sectarian drowse and help make Christ's great prayer a reality.

Rev. G. Woolsey Hodge, of the Protestant Episcopal Church, Philadelphia, says,

I think the most marked and striking characteristic of it was the manifest desire expressed by many speakers of promoting a real church unity, going much further than the report of the committee. As to the plan itself, it did not seem to me to go much further than the present Federation and that is not the unity that will give the church the power it should possess.

The Council to my mind was most valuable as being the greatest indication I have yet seen of an earnest, sincere desire on the part of representatives of so many denominations to promote actual organic unity. I am sure it must lead to further steps in that direction.

Prof. Herbert L. Willett, of Chicago University, says,

I was deeply impressed by the spirit and proceedings of the Philadelphia Council. Its seriousness of purpose and unanimity of mind were reassuring to one who had questioned whether it was possible at this moment in the development of union sentiment to capitalize the desire for organic union. Of course very much remains to be accomplished. Everything will depend upon the enthusiasm with which the friends of the movement cultivate the sentiment in their own religious bodies. It will be an impressive task to carry the message of the *ad interim* committee to the various denominational bodies. It may take some years to accomplish the full results forecast at Philadelphia, but the movement for organic union passed its most critical stage with the adoption of the plan there.

Of the denominational papers, some have been silent, some have been non-committal, some have been antagonistic, some have been outspoken in advocacy for the plan. Two of the most significant utterances come from *The Living Church* (Episcopalian) and *The Christian Century* (Disciple). The former says,

So heartily do we sympathize with their desire, so thoroughly do we appreciate the spirit of magnanimity that seems so generally to have prevailed, that it is with real reluctance that we find ourselves bound, at the conclusion of the event, to express the conviction that the church called Protestant Episcopal cannot ratify the position taken by several of its own members at that meeting. Notwithstanding that, we believe that if the evangelical bodies, without our own church, can ratify and hold to the covenant there made, it will be the longest single stride toward the end so earnestly desired that has been taken since disunion began.

The latter says,

Here, plainly, is the embodiment of a new vision in Christian statesmanship. It goes far beyond anything that has yet been undertaken by Protestantism. The fact that the type of organic union proposed is called "federal" should not lead to confusing it with the now existing Federal Council of Churches of Christ in America.

There are radical differences between them. The Federal Council was created to act for the denominations in the performance of certain functions which the denominations were *not* doing, and were by their separateness incapable of doing. The plan of organic federal union proposes to assume certain functions the churches *are now exercising* because those functions belong to the whole body of Christ and not to a sect. The denominations in creating the Federal Council jealously guarded their absolute ecclesiastical independence, and the spirit and practice of Federation is to magnify and intensify sectarian "loyalty" and to make sectarian distinctions seem important. The plan of organic federal union works in the opposite direction; the churches adopting it commit themselves to the ideal of a united Protestantism; they pass over at once to the United body two of their ecclesiastical prerogatives and pave the way for the passing over of yet other prerogatives, as rapidly or as slowly as the Spirit of God makes plain the practicability of doing so. Federation faces in the direction of the denominational order. Federal union faces in the direction of a united church. Federation seeks to enhance the welfare of each constituent denomination. Federal union

explicitly assumes the passing of denominationalism and the final consummation of the organic and vital unity for which Christ prayed.

The Philadelphia plan marks out the best path that has yet been descried for the attainment of unity. It does not propose the impossible, neither does it delude with pretty but insincere talk about unity. It has substance to it. It is positive. It is statesmanly in what it leaves alone as in what it touches. It avoids disputatious topics like orders and modes of baptism and ritual, as well as creedal refinements. But it faces the church in the right direction. It outlines the goal, and bravely takes the first step toward its realization.

The American Council has brought a great moment to American Christianity. There are difficulties to be sure. Sectarianism is everywhere strongly entrenched. But this movement for the unity of Protestantism must be of God and therefore it will win, if not immediately eventually, for the church must abandon its divisive policy else it is doomed to wreck and ruin.

☞Because of the high price of production THE CHRISTIAN UNION QUARTERLY will have to return to its former price of $2.00 a year and fifty cents a copy.

In our next issue, beginning the tenth volume, we shall announce an editorial board including membership from various communions and various countries.

PLAN OF UNION FOR THE EVANGELICAL CHURCHES IN THE U. S. A.

The following plan for the union of American Protestantism was adopted by the American Council on Organic Union of the Churches of Christ, meeting in Witherspoon Hall, Philadelphia, Pa., February 3-6, 1920:

"This Council instructs the *Ad Interim* Committee to present the plan to the supreme governing or advisory bodies of the several communions in such manner as the Committee shall devise and at its discretion to such other evangelical denominations as may not here be represented."

William H. Roberts, *Pres.*,
Witherspoon Building,
Philadelphia, Pa.

Rufus W. Miller, *Sec.*,
15th and Race Streets,
Philadelphia, Pa.

Preamble:

Whereas: We desire to share, as a common heritage, the faith of the Christian Church, which has, from time to time, found expression in great historic statements; and

Whereas: We all share belief in God our Father; in Jesus Christ, His only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is to be proclaimed and the Kingdom of God is to be realized on earth; in the Scriptures of the Old and New Testaments as containing God's revealed will, and in the life eternal; and

Whereas: Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation:

Plan:

Now, we the Churches hereto assenting as hereinafter provided in Article VI do hereby agree to associate our-

selves in a visible body to be known as the "United Churches of Christ in America," for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent Churches the functions delegated to it by this instrument, or by subsequent action of the constituent Churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

Accordingly, the Churches hereto assenting and hereafter thus associated in such visible body do mutually covenant and agree as follows:

I. *Autonomy in Purely Denominational Affairs.*

In the interest of the freedom of each and of the coöperation of all, each constituent church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship:

In taking this step, we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have coöperated wholeheartedly, in such visible body, in the holy activities of the work of the church, we are persuaded that our differences will be minimized and our union become more vital and effectual.

II. *The Council.* (How Constituted.)

The United Churches of Christ in America shall act through a Council and through such Executive and Judicial Commissions, or Administrative Boards, working *ad interim,* as such Council may from time to time appoint and ordain.

The Council shall convene as provided for in Article VI and every second year thereafter. It may also be convened at any time in such manner as its own rules may prescribe. The Council shall be a representative body.

Each constituent church shall be entitled to represen-

tation therein by an equal number of ministers and of lay members.

The basis of representation shall be: two ministers and two lay members for the first one hundred thousand or fraction thereof of its communicants; and two ministers and two lay members for each additional one hundred thousand or major fraction thereof.

III. *The Council.* (Its Working.)

The Council shall adopt and promulgate its own by-laws and rules of procedure and order. It shall define the functions of its own officers, prescribe the mode of their selection and their compensation, if any. It shall provide for its budget of expense by equitable apportionment of the same among the constituent churches through their supreme governing or advisory bodies.

IV. *Relation of Council and Constituent Churches.*

The supreme governing or advisory bodies of the constituent churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state, or the charter of a particular board, or other ecclesiastical corporation; but, except as limited by this plan, shall continue the exercise of their several powers and functions as the same exist under the denominational constitution.

The Council shall give full faith and credit to the authenticated acts and records of the several governing or advisory bodies of the constituent churches.

V. *Specific Functions of the Council.*

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administrative agencies, and to further the efficiency of that degree of coöperation which they have already achieved in their work at home and abroad:

(*a*) The Council shall harmonize and unify the work of the united churches.

(*b*) It shall direct such consolidation of their missionary activities as well as of particular churches in overchurched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.

(*c*) If and when any two or more constituent churches, by their supreme governing or advisory bodies, submit to the Council for its arbitrament any matter of mutual concern, not hereby already covered, the Council shall consider and pass upon such matter so submitted.

(*d*) The Council shall undertake inspirational and educational leadership of such sort and measure as may be proper, under the powers delegated to it by the constituent churches in the fields of evangelism, social service, religious education, and the like.

VI. The assent of each constituent church to this plan shall be certified from its supreme governing or advisory body by the appropriate officers thereof to the chairman of the *Ad Interim* Committee, which shall have power upon a two-thirds vote to convene the Council as soon as the assent of at least six denominations shall have been so certified.

VII. *Amendments.*

This plan of organic union shall be subject to amendment only by the constituent churches, but the Council may overture to such bodies any amendment which shall have originated in said Council and shall have been adopted by a three-fourths vote.

NOTE: The Churches represented in the Council were the Armenian, Baptist, Christian Church, Christian Union of United States, Congregational, Disciples, Evangelical Synod of North America, Friends (two branches), Methodist (Primitive), Methodist Episcopal, Moravian, Presbyterian Church in United States of America, Protestant Episcopal, Reformed Episcopal, Reformed Church in the United States, United Presbyterian, Welsh Presbyterian.

"The attention of the constituent Churches is called to the fact that the assent called by Article VI of the plan should be secured in conformity with the constitution of each constituent church."

THE CHURCH AND INTERNATIONAL GOODWILL

By His Grace, Archbishop Söderblom, Upsala, Sweden.

Now that the spirit of pride in us has been cast down by the misery of the world, we may well be willing to recognize the greatness of the despised Middle Ages. The universal state which the church then claimed to be, represented in principle a higher form of unity among peoples than self-sufficiency and balance of power in sovereign states.

It is undoubtedly easy and natural for the ordinary human mind to conceive a policy which carefully brings about a state of equilibrium by allowing the selfish interests and aims of individuals, social classes, and people to compete one with another, and balance one another. In the days of the Renaissance, when the culture of pagan antiquity was revived, for good or evil, heathen ideas of this sort were advanced and received with new effect and influence. In the sphere of politics also, Machiavelli is the principal representative of the movement. At the present time the perilous unwisdom of such a course is generally recognized: its results have sufficiently demonstrated that it is a curse, and not a blessing. Mankind has learned from bitter experience, that even in politics it is necessary to work upon sound moral principles; that policy should be guided, not only by the mutual compromise of natural interests, but by the ideal of justice, and even more, by that of charity and peace, mutual aid and solidarity. However far we may be from the application of such principles in the present state of the world, there can be no doubt as to their necessity. Our system of politics itself stands in need of conversion, of salvation.

The mediæval theocracy was succeeded by sovereign states and nations. It was as we shall see, a necessary

development. But the world has now learned, from dreadful realities, that the sovereignty of states is not the last word in politics; that, on the contrary, each must relinquish something of its sovereignty for the sake of the whole, and recognize itself as belonging to a higher unity, subordinating itself thereto, if our civilization is to be saved from mutual destruction of its component parts.

In both these respects, the theocracy of the Middle Ages was superior in its idea to the present system of states in modern Europe.

Yet, despite this, it was doomed to perish. The cause was twofold. The church paid no heed to the right of nationality. And the nations required to live their own lives; they could not long endure to be oppressed, indiscriminately mingled, and arbitrarily exploited by Rome. And during the fifteenth century an awakening of the nations took place. But Rome was incapable of meeting the just demands of the individual peoples. Now, when nationalism has disarmed itself, and the very word is become almost a term of abuse; when nationalism as a whole seems likely to be trampled underfoot with the same brutality which former nationalisms exhibited towards one another, we should remind ourselves that a nation, a people, is in reality a home, with the blessings of a home. National life has been of the greatest importance to the development of the human spirit, furthering culture and fostering delicate inner peculiarities; its value cannot be measured or expressed. But evil influences have entered in. Mammon, the policy of might for right, whatever we may call them, have transformed the kindly home once freely open to all honest guests and good neighbors into a school of self-sufficiency, an inhospitable enclave, or even an ambush craftily prepared with hostile intent. But the fact should not be allowed to obscure the justification and necessity of national life.

The second and more serious cause of the dissolution

of the mediæval theocracy lies in the fact that it failed to supply the needs of the soul. Under the suzerainty of the church, the soul was not allowed to enter freely into full evangelical communion with God; the religious needs of the individual were neglected.

I have mentioned here two sides of the religious duty of the church.

(1) The chief of these, beyond all comparison with all else, is that just referred to: the salvation of the soul, the soul's communion with God. This is the alpha and omega of the church's task and unless the work of bringing the Gospel directly to each and every individual soul be placed before all else, the mission of the church must fail. All its educational effort in other respects, all its organization, will avail but little indeed. This, however, is not the point with which we are here concerned.

(2) The church is likewise charged with the upbringing of the people; it has a sacred mission in and to the nation. True, even the church has been infected by nationalism; has, indeed, at times succumbed to the temptation of setting up the supremacy of the temporal community, and its policy, as idols to be worshipped. And in consequence, the idea of a national church, or of "church and state" in intimate alliance, has fallen largely into ill-repute. It is the fashion now to look down upon the national churches of different countries as compared either with Rome, or with more democratic congregational units. But it may be well to consider what these national churches, replacing the mediæval theocracy and cult, have accomplished in the sphere of religion. It is refreshing to read Emile de Laveleye's book on the subject. We need not wish to encourage Protestant self-righteousness—which is strong enough as it is—but for the sake of fairness and justice we should consider what our despised national sections in the common evangelical Christian world have achieved in educating our people in

the way of knowledge, sense of responsibility, self-determination and humane principles. Whence comes the curious fact that in Switzerland certain cantons with Latin population are prosperous and widely schooled, while others of the same race are poor and generally illiterate? Why should the same difference also be observable between other Swiss cantons where the population is Germanic? We find the same thing, too, in Holland and Belgium. It is not a question of race, or of geographical or historical influence, but is purely and simply due to the activity of the evangelical national churches. At the present time, it seems to me more than ever advisable to emphasize the unity of the Christian Church, and relegate points of difference to the background. But the fact which I have pointed out should not be overlooked nowadays, when there is a general tendency to undervalue the evangelical national churches and their work.

(3) This national task, however, has led us into a dangerous forgetfulness of the supernational, universal character of the church itself. Do we not one and all profess to belong to the one Catholic Church? During the war, Christians and servants of the church have exhibited national self-worship in a manner which we might well desire to efface from the page of history. And this has been the case at least quite as much in the Roman Church as in the national churches and free congregations. But in them all there have been found some who would not bow down before the altar of Baal; who worked instead as a moral leaven among their people, putting into practice the idea of brotherhood, even at the cost of finding themselves deserted by their fellows, or reaping abuse. During the war I have learned more than ever to appreciate two small communities which are inspired to a higher degree than others by the original idea of Christianity. They are to be found distributed among both the combatant parties, and it is their practice to address one

another in simple Christian terms, as "brothers" and "friends." I refer to the Herrnhuter and the Quakers. Certainly it must be added that neither of these communities stands in that relation of solidarity to the people which a state church or national church derives from its position as part of the recognized educational system.

The third task of Christianity and of the church is supernational, and includes, as I look at it, two main duties. Before proceeding briefly to state these, we owe a tribute of respect to the Labour Movement, which, though its international coherence has not remained altogether unbroken, has yet, through the Conference at Berne, and in other ways, put the church to shame.

The nearest universal task of the church may be formulated as follows: *The unity of nations must become religious.* The uniting element among nations is already religion. In the services of the church we are regularly reminded of the coming of universal peace through right and justice. We hear the angelic message of peace on earth. And in these times millions of souls have clung to this thought of a community of mankind in justice as to a plank of safety on a sea of despair. Such a hope, and that alone, has for innumerable human beings been the means of saving their faith in the future, and in a justification, an ultimate purpose, behind the ghastly confusion of the world. Now, the supernational code of justice is being warped by the greed and weakness and passions of mammon. But however the thought may be obscured, it can never die. If the unity of nations, the League of Nations, is ever to be more than a dreadful caricature, or an empty form, effective only by means of might and oppression, it must become Christian in earnest, even as the very thought of it is regarded with faith and enthusiasm by hundreds of thousands who rarely if ever enter any church. Disregarding all minor differences of creed, Christianity must, as far as it is in-

spired by the spirit of Christ, unite in common prayer, teaching, exhortation and effort toward the strengthening of brotherhood and unity among nations.

Has the church no need to be reminded of the Gospel of Christ? The brotherhood of mankind, and the equal rights of peoples should be drawn from the Gospel itself. The ideal will remain vague, and without prospect of realization, if it be not supported in its faith by recognition of God's fatherly care, and the conviction of Christian charity that divine mercy exists, and that God's will manifests itself throughout mankind. Neither the false pathos of an arid, bureaucratic state religion, trusting ultimately to unaided human power, nor the self-satisfied egoism of piety in restricted circles can alone avail, whether the unit concerned be small, or the most magnificent clerical institution ever seen.

In all countries there are to be found some who realize that the only remedy for all this misery is Christian charity; those who have themselves experienced something of the secret of atonement and redemption, and are thus in their hearts no longer arrogant but penitent. They seek with God's aid the highest of all powers, whether in great things or small, the power to forgive. Such Christians as these, in all classes and countries, should unite in prayer and in work, to make the unity of nations something more than at best a lofty dream or a bold political thought—to make of it a faith able to accomplish miracles.

In social respects also, the task of reformation and reconstruction necessitates working in common to maintain Christian principles. The Conference at Upsala in 1917 also put forward proposals in this respect for a common Christian programme. This social task of the church, however, though also of international character, may likewise be passed over here.

In order to fulfill its mission of uniting the peoples to-

gether, the church must first of all bring about the unity of its own various sections. And this unity must also find expression in an organization which can provide a common channel of utterance for Christianity generally.

How can the catholicity of the church be realized? Rome answers: I have everything in order. Leave your various spiritual homes, your chapels and churches and cathedrals. Pull them down, if you will, for the sake of unity, and come over to me. My judgment is after all the most worthy of esteem. Here is everything needful in the greatest hierarchical organization ever known throughout the history of religion.

Is catholicity to be realized thus in the form of the Roman institution? Church history, as well as the Christian conscience in the great majority of Christians, answers as clearly as possible: No. Those parts of Christendom which have tasted spiritual freedom can never barter it away even to obtain so great a boon as outward, institutional unity. I am entirely in agreement with the English layman who wrote, some years back, that England, Germany and Sweden would never again submit themselves to the yoke of Rome. And this I say with all appreciation and respect for many of our brethren and sisterhood in the Church of Rome, and for much of Roman Catholic piety.

History confirms this refusal. The Anti-Reformation movement and subsequent similar attempts, especially in Austria, show what can be accomplished by force against a religious manifestation. But after the Thirty Years' War the respective values of Roman and Evangelical Christianity have remained on the whole constant. It is evident that two such spiritual powers must in many respects overlap; that each will appeal to temperaments seeking a new spiritual home in place of worldly interests. But even in Bavaria, for instance, where the birth-rate is higher among Catholics, the proportions remain

unchanged. Even such a movement as the "Los-von-Rom," in Austria and Bohemia, which, as shown by a man like Peter Rosegger, and by the feeling in wide circles of the highest Austrian culture is not merely political, but religious—even such a movement has achieved no essential change beyond securing some 20,000 converts. We should here rather consider the results which are slowly but surely being achieved by evangelical Christianity in the United States, where out of thirty million Irish, with their descendants, scarcely more than ten per cent are reckoned as Roman Catholics, while the percentage in Ireland itself is no less than eighty. I would here refer to the article by Peter Coudon, in the Catholic Encyclopædia, and to the calculations made by the French national economist, Charles Gide, on the basis of the most thorough religious statistics ever issued, to wit, those of the United States in 1910. In any case no one can study carefully the history of the church, and the conditions of the time, without being compelled to realize that the Roman Catholic programme for unity has no great prospects.

There remains then an evangelical catholicity; one that should allow the various religious communities to retain their creeds and organizations undisturbed, and continue their accustomed manner of divine service, but at the same time serve and strengthen the cause of spiritual unity, realizing that each one of the different sections of Christianity has its own gift of grace in the common heritage of faith; its contribution to worship, to the ideal of life and the future. An evangelical catholicity is imperative, or division will end in helpless weakness. Unity should be manifested in externals at once, without waiting for the uniformity of creed and church government.

If we look at the development of the church, the apparent confusion of its manifold branches falls into order before our eyes. From time to time God has sent prophets

into the world, but not all His people have followed them; some of the religions and churches have remained where they were before. Religious organization has not been inspired as a whole by the new spirit; instead of this, a part has isolated itself from the rest, and continued its own life, perhaps also finding new positive ideals.

Thus it was at the coming of our Saviour. The church called itself the True Israel. But in the eyes of the Jewish congregation this was presumptuous beyond all bounds. Can any deny that Jesus was the true continuation and fulfilment, not only of Moses and the prophets, but also of the deep piety of late Judaism? Heroes of religion have also appeared without involuntarily causing disruption. St. Augustine and Augustinism did, no doubt, point in some degree a new road for the Western Church, which the Oriental would not follow. But St. Bernard, St. Francis, and others accomplished religious revivals without schism. Martin Luther is the greatest example since the introduction of Christianity of a prophet seeking, albeit vainly, to leaven the whole organism of the religious community. A new break then occurred, and was further emphasized when Rome itself gained new positive religious ideals from Ignatius Loyola.

Something of the same thrilling drama may be found in the origin of Methodism, for it was surely that "strictness of religion" which in 1729 united the brothers Wesley with two spiritual equals, that gave embodiment to the new movement. But its soul was derived from Martin Luther's experience in faith, when Wesley, on his journey to America in 1735, became acquainted with it through the Herrnhuter, and later, in 1738, with the writings of Luther himself. John Wesley had likewise no desire to divide the church against itself. But the division came after all.

When we consider these things we find stronger grounds for an evangelical catholicity. It is the only way

to avoid disintegration. A common organization must be formed of such a character as to be capable of worthily representing Christendom, without sectarian exclusion of any part.

It is a magnificent and lofty task to work for greater uniformity in creed and church government, as the Conference of Faith and Order seeks to do, but the unity must find expression now, among the various parts at present composing the whole.

The Catholic Church has three main divisions: the Orthodox Catholic, the Roman Catholic and the Evangelical Catholic. Among the last-named, the Lutherans amount to sixty millions, Anglicans and Episcopalians to forty-five millions. Methodism, which has become the most characteristic form of religion in the New World, Luther's evangelical certainty of faith, translated into soul-sufficing intensity and Anglo-Saxon capability of action, counts twenty-five millions, etc. There are, of course, among these many who are only Christians in name, and many who would not even care to be called Christians. But a characteristic religious tradition has nevertheless set its mark upon their spiritual life where any such exists. Auguste Comte, the founder of Positivism, denied the existence of God, but is nevertheless as genuine a Roman Catholic as the philosopher, Immanuel Kant, is a Protestant.

All this Christendom calls for a common channel of utterance. From the throne of St. Peter, as well as from other parts of the Christian world, words have again and again gone forth which find echo in every truly Christian heart, and are spoken on its behalf. But a common platform is lacking. What I propose is an œcumenical council, representing the whole of Christendom, and so constructed that it can speak on behalf of Christendom, guiding, warning, strengthening, praying in the common religious, moral and social matters of mankind. It should be composed partly by the appointment of men specially

qualified, partly by election on broad democratic lines. It is too much to hope that Rome, with its exclusive sectarian isolation, should as yet be willing to be represented in any such common council. There remain then two ancient offices in the Christian Church which should qualify their holders without question for the œcumenical council; to wit, the Patriarchate of Constantinople and the Archbishopric of Canterbury. The remaining parts of the evangelical-catholic church in America and Europe should then be represented, according to their importance and characteristic influence, by three or more elected members. The first to be considered here would be the largest contingents of evangelical catholicism, which are found in Germany and the United States. After these, the Scandinavian countries, Finland and the Baltic provinces, and further, Hungary, Switzerland, Holland and France, where Protestantism possesses a spiritual and moral influence out of proportion to the number of individuals actually to be reckoned, etc. This œcumenical council should not be invested with any external authority, but should have and gain its influence according to the degree in which it was able to act as a spiritual power. It should speak, not *ex cathedra,* but from the depths of the Christian conscience. A few years back this idea was still but a dream, a new Utopia. Now the world is become far smaller, man and mankind likewise, but God is grown greater, and the Gospel and Christ also greater. The time has come then, when we may venture to believe in the unity of Christianity and take definite measures to express the same.*

Upsala, Sweden. NATHAN SÖDERBLOM.

*The work for an œcumenical conference with certain practical aims, and an œcumenical council, as here referred to and recommended, make up one of the useful preparations for the World's Conference on Faith and Order, for which an American commission, founded by the episcopal church, and since extended, has been working during the last eight years with the greatest zeal and method. A complete agreement on this point was one of the chief results attained in the Conference held on the 4th of June, 1919, in Upsala, between the President of the Commission for the Conference on Faith and Order, the Bishop of Chicago, the Bishop of Southern Ohio, and the Rev. Dr. Parsons, of San Francisco—sent as a delegation to the Commissions in Europe and Western Asia—and the Archbishop of Upsala, members of the Cathedral Chapter of Upsala, and other Swedish churchmen.

WHENCE SHALL COME UNITY?

By Rev. Ferdinand Q. Blanchard, D.D., Minister Euclid Avenue Congregational Church, Cleveland, Ohio.

All right-minded Christians desire Christian unity. No one who has any perception of the Spirit which inspired Jesus can think that He would not be sorry to have His followers competing for mastery at the expense of one another. So much is clear as we approach the question of a united Christendom. But having said this we must needs realize there are differing points of view existing which should be fairly recognized before they are, as they may be, harmonized.

There are some who believe that Jesus had in mind a great institution. They feel that He must have contemplated the world wide institution of the church and that His purpose is only truly realized in a church which is thus universal. This idea immediately carries on into the thought clearly conveyed by these words recently uttered: "The church is not an artificial union of sympathetic souls, drawn together by whatever holy influence; it is an organic unity, contained in the nature of things, a work of God.

Nor is this a merely spiritual unity. It is a concrete fact, attested by a visible ordering. It is by one baptism that all are brought into the one Body. And unity is maintained, as it is begun, by a visible ordering. The bread which we break, together with the cup of blessing is a communion, a common participation of the Body of Christ; so that 'we, who are many, are one bread, one body; for we all partake of the one bread.' The unity of the church is a visible unity; there are sacraments, visible signs, of this work of God. The church itself is, in St. Cyprian's language, 'a sacrament of unity.' "

Division thus becomes not a great misfortune simply but fundamentally a heresy. Jesus grieves over the present situation because it defeats His definite plan for an

institution. The ideal implicit in the words "That they all may be one as Thou Father art in Me and I in Thee" can only be fulfilled in a great visible organization which concretely expresses unity.

There are others, on the other hand, who believe that institutions and organizations had practically no place in the thought of Jesus. He was concerned with the creation of a life and that life does not submit itself to mechanical or external tests. This would clearly seem to be the import of the word "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." And most certainly, it is argued, He meant this when He said, "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

So deeply concerned was He with the sowing and the cultivation of the harvest of the right spirit and such were the external conditions under which He worked that He did not give any thought to a great organization such as the church became. The church developed in due time necessarily to continue the work He began. In this very real sense it is a divine institution because inherent and inevitable in the plan of God revealed in Jesus. But it is always simply an instrument subject at every turn to the needs of the life of the spirit.

Division is thus primarily a folly so great as to be really criminal. Because of competitive struggle and the energy wasted in it the real aim of the church is defeated. This is inexcusable from the view point of common sense. It must be a grief to Jesus not because of its effect upon a mystical unity in the church of His planning but because it delays the realization of the life of the kingdom which was His great concern.

Now the divergence in views which is suggested if not fully defined in the foregoing paragraphs, leads to dif-

ferent emphases in the effort for unity. The first point of view involves quite logically the bringing of all men to a common creedal confession. The visible organic unity which is predicated can hardly be conceived apart from a body all of whose members accept practically the same body of doctrine and agree to its declaration in given terms. And equally essential is a single unified government. An institution which is truly one cannot exist in unrelated parts.

The other viewpoint, caring very little about doctrinal agreement and suspicious of governmental unification, is concerned to bring Christians together for common service in the spirit of Christ. It assumes that they will thus be unified in the true sense. Unity in service for the Kingdom of God is all important. This attained it will create the church as a by-product.

Now it is fundamentally necessary in our progress toward unity that these two parties should come into a larger sympathy. An approach must be made from both directions to a common ground of meeting. For certain it is that neither one will ever go over fully to the other. Nor should this be expected. It would mean a surrender of views which to each are all important and such as could not conscientiously be laid aside for the sake of unity. Therefore neither party alone can achieve the end sought. Either theory might enroll many present diverse elements which have in common a theory of the church at least. So many, however, would still hold out that the utmost attainment would be only a somewhat nearer approach to unity than to-day, but by no means anything like full attainment.

Shall anyone in advance presume to declare authoritatively what are the limits beyond which neither may proceed in concession to the other. If once desire for unity is given place, and sympathy for those who differ from one is earnestly cultivated, it is sure that a larger open-

ness of mind will discover a new empire of real fellowship.

Suppose, to speak more concretely, that those whose conception of unity involves agreement on creed and conformity in government should recognize that they must make great concessions in both respects to Christians who could never stretch their consciences to accept in a literal way any of the famous doctrinal utterances of Christendom, and who being products of democracy look with extreme suspicion on the older forms of church government fashioned in any age when democracy had never made its power felt in the state. On the other hand consider those who believe, to quote recent significant words which describe the view of many more than the group concerning which they were written, that "The only church universal is spiritual fellowship of individual souls with God. We do not believe in any form of sacerdotalism or sacramentalism among Christians who are all equally priests of the Most High. We reject ecclesiastical orders and hold that all believers are on a spiritual equality."

If upholders of this view should see that in this world a spiritual fellowship can certainly impress itself more effectively upon men if possessed of adequate organization and that liberty need not be lost in a centralized control which promotes efficiency, surely liberty and efficiency, the institution and the free life of the spirit would both be developed.

And if the necessity for such concessions is frankly and sympathetically considered, the logic of making them becomes clear. However one values the institution and desires to make its divine unity visible by doctrinal and governmental conformity, he must admit that "the kingdom" filled a central place in Jesus' ministry. Whatever he may feel to be implicit as to the church in the gospels he will frankly recognize what is explicit as to the Kingdom. The emphasis upon the free life of the Kingdom

which is cherished and cultivated by those who hold a different theory of the church, certainly will enrich his point of view, and as he dwells upon what they have to bring to him he may see that what he has to concede to them will not affect the great end for which the church exists.

However one believes in the life free and unfettered by form, he cannot fail to appreciate that a disembodied spirit lacks steady and abiding influence. As he dwells upon this he is easily led on to appreciate the worth of a stately home for the spirit. He grows increasingly to admire an organization which has preserved glorious memories and moving traditions, which proceeds down through the centuries attended by the service of saintly and heroic lives who have deeply loved it, and which stands to-day not simply as an aggregation of spiritual force for the present but as a mighty influence enshrining and marshalling the power of the past as well.

Do not logic and sentiment combine, therefore, to bring believers in these divergent theories into a workable fellowship? Can it be done? If it cannot be, unity is hopeless. And the blame will rest equally on all elements. But what gives to many great courage to believe it will be done is the experience of the war. How little denominational differences mattered in thought and practice!

But what patriotism, love of country, helped to make possible, shall not Christianity, love of the Kingdom of God, make inevitable?

Let this war experience point out the way. There were present two factors; first recognition of a common and imperative task, secondly, the willingness to work sacrificially upon the task. When we all accept these guiding principles then church unity will become established in fact even before it is reached in name.

The common and imperative task is to bring the influence and spirit of the gospel declared by Jesus into the life of the world. Is a church essential to this task at

any point? Then it will be established and maintained. Is it not absolutely essential? Then it will not be established. The question is not, is a church essential to Congregational or Methodist or Episcopal or Roman Catholic influence in this region; nor will the prestige of this branch of Christendom suffer if its church is not there. It is rather, will the progress of the Kingdom of God suffer. On the answer to that query the fate of the church organization will turn.

And the willingness to raise and answer that query will involve sacrifice, not always as great as it may seem, but very real to those who must make it. For we have so long and so often followed the plan of thinking first if our branch of the church was represented in a locality that it will cost many a pang no doubt to make a new alignment. Some things done will have to be undone, and some things we are prompted by the old Adam to do, we shall have to refrain from doing. But when we will make the sacrifice, then and there apart from all œcumenical conclaves and perhaps in spite of them we shall have church unity. The recognition and sacrificial acceptance of a common goal mark out the road, the only road to travel.

A second influence to bring together the holders of differing concepts of the church will be the actual practice of unity by the free exchange of church letters. This must be done not in some left-handed fashion with reservations. It must be done cordially and heartily on the basis that anyone who joins a church that is deliberately and in straightforward fashion founded on and for the gospel of Jesus becomes thereby a member of every part of that church, and thus removal from one local organization to another must be effected with the least possible red-tape and the largest amount of fraternal courtesy. The practice of transferring Christians from one portion to another of the Christian Church as their residence may change, without the slighest prejudice to their former

connection, cannot but create an atmosphere of goodwill in which the issue of unity will be most wisely and hopefully treated.

Finally in the securing of the essential approach such practical steps for dealing with the the ministry as have been considered by Episcopalians and Congregationalists are most significant. Theories as to the clergy involve the most perplexing and disturbing questions with which church unity must eventually deal. Progress at this point, therefore, will be slow. Patience with deep rooted convictions must needs temper zeal for the ideal. But progress must be attempted. And failing of a perfect justice some sacrifice on one side or the other may be endured for the sake of the greater ultimate good of a truly unified church. Until some first steps are taken in a concrete, definite way to recognize sympathetically and combine effectively different views of the clergy, endless debates about the general issue of unity are as valuable as resolutions at an afternoon tea to change the time of the tides.

In conclusion it would appear to follow from the three contributing influences to unity suggested that the doing of practical work together is the supreme need. This the present writer emphatically believes. Federation is not church unity. Unified service is not church unity. But the sound law is enunciated by the fourth Gospel. "If any man will *DO* His will, he shall *KNOW* of the Doctrine." This is the true psychology of the situation. Leaders may confer. Doubtless they must. Such conferences help at least a little. But we shall learn by doing. A practical scheme of real coöperation is worth more for final unity than volumes of resolutions and centuries of debate. And unless we do practice the things which unity implies our acceptance of the theory is a pious fraud.

In a little Massachusetts village two churches have reached unity. They have done for the community what will be effected for the world when church unity is

achieved. Human nature is the same sort of stuff in most particulars in that little village that it is elsewhere in Christendom. Hence the basis on which they effected actual unity may well suggest what the larger attainments will involve.

The words constituting their life as a people in a church of Christ are as follows:

The undersigned have associated themselves together for the purpose of better fulfilling the common religious purposes of the community; to conserve the resources of the Kingdom of God; to promote the unity of His disciples for which Christ prayed; to act as one congregation for all purposes of work and worship, and to accept as a bond of union the teachings of Jesus Christ under the name of The Community Church Society of Pepperell.

Recognizing the divine purpose in organized religion in the world, for the worship of God, the service of men and the establishment of the Kingdom of Christ on the earth; we hereby covenant with God and with each other that we will do all in our power to promote these great ends; that we will be mindful of the necessity of worship, of prayer and of fellowship and both by precept and example we will endeavor to sustain them at all times; that we will be loyal to this church of which we are members and will share in its worship and other activities and in the expenses of its work and support, and we will walk together in brotherly love.

This we covenant looking for strength and guidance to the great need of all mankind.

Other elements in the attainment of a truly unified church may appear necessary to some. But this actual achievement of one church of Jesus Christ in a village where schism had been a disgrace points a road that must be travelled and calls us back from debate of theories to the practice of the thing itself.

FERDINAND Q. BLANCHARD.

FACING THE PROBLEM OF CHRISTIAN UNION

By Rev. Ellis B. Barnes, Minister Franklin Circle Disciples' Church, Cleveland, Ohio

"Where the moral element has been foremost, where men have been chiefly bent upon contending with practical evil, and making so much as they can understand of the law of God the rule of their dealings among themselves, there the religion has spread over the earth like water for the purifying of the nations. Where the superstitious or theological element has been in the ascendant, where charity has been second to orthodoxy, and religion has been an affair of temples and sacrifices and devotional refinements, there as uniformly it has lost its beneficent powers, it has fraternized with the blackest and darkest of human passions, and has carried with it as its shadow, division and hatred and cruelty. The power in the universe, whatever it be, which envies human happiness, has laid hold of conscience and distracted it from its proper function. Instead of looking any more for our duties to our neighbors, we go astray, and quarrel with each other over imaginary speculative theories. We wonder at the failure of Christianity, at the small progress it has made in comparison with the brilliancy of its rise; but if men had shown as much fanaticism in carrying into practice the Sermon on the Mount as in disputing the least of the thousand dogmatic definitions which have superseded the Gospel, we should not now be lamenting with Father Newman that 'God's control over the world is so indirect, and His action so obscure.'"

Short Studies, Vol. I, pp. 100-1.

How will Protestantism feel if she still bears the sword of division after the warring nations of Europe have thrown their swords away? How will she feel after having preached of peace and good will to be rebuked by a world controlled by much lower principles than her own? For while the church has an abundance of peace and good will it is much like a rich man's finances, not always available. What a calamity if the internal strife continues while seasoned warriors are sitting at their ease under their own vine and fig-tree. Too often the church with the best of intentions has waited for an opportune moment that never came and, like the lame man at the pool of Bethesda, while she is coming another steppeth in before her. The greatest of opportunities is already at her door.

I am not among those who believe that a united church could have prevented the Great War, but I do believe that never were our divisions so inexcusable or so intolerable as at this present hour. Yet there are signs of

promise everywhere. No longer do rival congregations indulge in denunciation of each other—we are often united in spirit, and that fact makes the divisions seem less culpable than they are. Denominational leaders can now get together and discuss the problems of unity in the best of tempers; maybe the tempers are too urbane for the best results, and that a good old-fashioned discussion of differences might be the best thing that could happen. Be that as it may, the terrible bloodshed of recent years makes anything that savors of strife seem impossible to justify.

I do not believe we have yet set for ourselves the task of getting to the root of our divisions, and it is to a few of these which I desire to call attention, hoping others with a wider knowledge of the subject will carry the discussion to greater lengths.

Matters of Emphasis and Interpretation

It is claimed by some that if we will renounce our creeds and confessions of faith and take the Bible only as our rule of faith and practice, that the divisions will come to an end. So far as my acquaintance with evangelical bodies goes they do take the Bible as their guide, even with the creeds and confessions (to which a very subordinate place is given) yet we are far apart, and the reason is not far to seek. All reforming bodies in Protestantism went directly back to the Bible in the beginning of their enterprises, e.g., Wycliffe and Luther. The Bible must be interpreted and every sect soon comes to regard those interpretations as identical with the Word itself. With so many interpretations it is not surprising that the divisions continue, even with the Scriptures accepted as the infallibly inspired guide.

Moreover, the purely denominational doctrines which are emphasized week after week, with the sanction it may be of centuries, come to be of peculiar sacredness, and are fortified by reason and association alike. What is vital

to one sect is a matter of indifference to the other. Some of these represent the life of the donomination which, if they were given up, the denomination would cease to be. Yet every denomination believes its peculiar doctrines to be the essence of Christianity. What would the Sabbitarian be without his Sabbath, yet if he proposed that the observance of that day be made the basis of agreement how would his proposal be received? If he gave up his belief he would feel that he was renouncing the faith and would be worse than an infidel. And with this class of doctrines goes a zeal which is not easily checked by the most powerful appeals to reason. It is easy to ask a man to give up a doctrine which to us is a matter of indifference, and he can just as easily turn the tables and ask us to give up what is a matter of indifference to him. So the remedy is not in receiving the Bible alone as the rule of faith and practice, but in devising some means whereby we could come to a clearer understanding of its meaning.

The Liberty of Prophesying

Divisions seem to have their root in the doctrines of Christianity itself. We have at this hour something like 164 denominations in America and 183 in Great Britain. These seem inseparable from the genius of our religion. Schisms began under the eyes of the apostles at Corinth and divisions have continued ever since. They are as indigenous to Romanism as to Protestantism, despite a superficial unity which easily deceives. One need but to recall the persecutions of the centuries immediately preceding the Reformation to understand how deep some of these dissensions were. All through the centuries we hear of the "scandal" of a divided church. There were divisions in the last century and there will be others in days to come, unless the future shall prove to be very different from the past.

Why do I think so? Because with the Protestant doc-

trine of the liberty of prophesying, dissent and division seem to be inevitable. Separations are the final appeal of the conscience in matters of difference. Yet without the doctrine of the liberty of prophesying there can be no Protestantism. It has remade Christendom. It means liberty and life even if it means division now and then. It has shaped the destiny of more than one nation. It has helped man to discover himself and his possibilities. It has set the printing press running night and day to tell of his achievements. It has lifted horizons that the mind may lose itself in immensities. It has clearly defined the boundaries of the cathedral—the antithesis of the press. It has made the difference between Spain and England, between North and South America. It has made freemen out of slaves. It has made the Bible an open book. It has taken it out of the solemn retirements of the cloister and set it in the light of noon-day. This doctrine is the inspiration for mighty men who think great thoughts into iron and steel, and put the burdens of the world on the shoulders of steam and electricity. Because of it men incarnate themselves in the whirling wheels of countless factories until machinery seems to reach out its hands to find a soul. The doctrine of the rights of conscience (to use a synonym) has given great books to the world wherein shall live again the souls that overflowed in light and blessing from one country to many countries, from one day to all the days, and has made these souls to walk with the humblest down the eternities. The page whereon is found "the life-blood of a master spirit" is ever the banner that leads men from darkness to light. On this great doctrine the public library is built which stands in the crowded city to invite the multitude to turn from the clamor and dust to the quiet and untainted air wherein pure spirits lived and moved to help us on toward the perfect. On it is built the chapel and the church which tell of ancient battlefields whereon brave men died that posterity might live

to guard well the treasure they bequeathed—the right to worship God as every Protestant believes he should be worshipped without the intervention of creed or priest. In churches, the friends of freedom dedicate themselves anew to the work they began, and record the long story on the tablets of their hearts. The triumphs of science, of invention, of the human mind in many ways are found most frequently in those countries which reverence most this great doctrine which has its roots in the Bible, and its boldest affirmations, though not then fully understood in the Lutheran Reformation. What America is to-day, what Protestantism is, is due to the application of the doctrine of the right of prophesying, the right of men to read and understand the Bible for themselves as those who must give account to God.

Perils of This Liberty

Undoubtedly this doctrine has its perils. To Rome such a doctrine is anathema. She denies the right of every man to become his own priest, or to study the Bible for himself. Against that doctrine Rome has set herself with all her power. Why should she not when it has in it the elements that will wear her thrones to shifting sands? Why should not the papalist look with fear upon a doctrine that makes every man a law to himself, and sets the heads of the church at nought, as surely as it sets at nought the claims of any human infallibility? The authority of the pope, as set over against the liberty of the individual, has kept the Roman Church united externally, at least, while the exercise of that liberty which is the glory of Protestantism, has broken the unity and brought many sects into being. That liberty produced Protestants before the days of Protestantism, and reformers before the days of the Reformation. The age-long struggle of the church has been between the right of the individual and the principle of authority.

Let us hear what Rome has to say on this subject: The

following is taken from the Jesuit weekly, *America,* and reprinted in *The Outlook* of July 12, 1916:

"The American Bible Society has just completed a century of endeavor, and throughout the country there has been ringing a chorus of congratulation. Almost the only voice not heard is that of the Catholic Church * * * What is the reason for this attitude of hostility?

The first reason is that the American Bible Society, from its very inception, has raised the standard of revolt. The church, from the time of the Council of Trent, has repeatedly forbidden that any versions of the sacred Scriptures should be printed without the sanction and approval of the Bishops or the Apostolic See.

The American Bible Society has refused to recognize the existence of this law. Unauthorized and unguided by an authoritative teaching body, this association has during the past century promoted the translation of the Scriptures * * * In every copy thus translated or distributed there have been passages more or less tinctured with dogmatic error; from every copy, too, whole books of the sacred texts have been omitted. How then could the church congratulate any society on such an achievement?

Besides, the church wishes by her opposition to emphasize her entire disapproval of the underlying principle which is the motive force of all the activity of the Bible societies. It is a cardinal Protestant principle that the Scriptures are the one and all-sufficient rule of faith; that the individual reading of the Bible, without assistance from notes or commentaries, is the sure guide to revealed religious truth. Not such is the doctrine of the church, which has always held that the Scriptures are a supplementary, not the primary, much less the exclusive, source of revelation; that Christ's doctrines in the economy that He himself established, were to be conveyed to the world by the preaching of the apostles and their successors; and that Holy Writ is to be interpreted, *not at the individual reader's pleasure,* but strictly in accordance with the sense of living tradition which has come down unbroken from the apostles. This doctrine the American Bible Society denies; in its opinion each reader may interpret the Bible as he thinks best."

Are Divisions Sinful?

So insistent are we that divisions are sinful that we stop to raise the question, Are they sinful? If so, they must be judged in the light of their later history, for in their inceptions they may be wholly justifiable and inevitable. Did Luther do what God would have him do when he followed the leadings of his conscience or exercised the liberty of prophesying which, at root is the same thing, and broke with Rome thereby further destroying the unity of the ancient church? Every Protestant will justify Luther, else the world would have remained under the dominion of the pope, and the reign of the Dark Ages would have continued until a Luther did arise. The battles as a result of his revolt were sanguinary, the price paid for liberty was incalculable, but not too great. The Protestant who turns his face from Rome to Jerusalem, as did those who answered the trumpet call of Luther, becomes the real successor to the apostles, even though he severed an alleged line of succession that had continued for centuries. The divided church becomes a better one than the "united" one had been; it becomes more conformed to the original pattern and ideals, if we may accept the testimony of all the great Protestant leaders; and even the good effects of the Reformation may be seen in the Roman Church itself. Slowly but surely the causes that led to abuses were removed, and the fruits of repentance began gradually to appear. When, therefore, we speak of the "sin of division" we must do so with reservations, for division, as in the case of Thomas and Alexander Campbell may be a work of righteousness. And we cannot forget that the earlier Reformers were moved to cry aloud and spare not when they saw the immoralities and the doctrinal perversions of their time; and to the end that both might be corrected they made their appeal to the New Testament to justify the divisions they created. They

were Bible teachers and Bible translators. They could have had earthly rewards and their names inscribed with the names of saints and heroes if they had been willing to pay the price for such renown by their silence or their submission in the face of wrongs against which they had raised their voices. But in many instances they chose the lot of suffering and the martyr's crown. They felt that to be freemen among the lowly was a greater honor than to be slaves among the princes and rulers of the earth. To such as these we owe all that we are religiously and politically—priests and kings are we before God—and to these Reformers we owe a debt that we can only repay, not by slavishly following in their footsteps, not by repeating old phrases out of which the meaning has dropped long ago, but by daring to rebuke the wrongs of our age as they rebuked theirs, by being willing to suffer for truth and righteousness, and to have such faith in our cause that we can live serenely above all the scorn and the injustice of any officialism which devours widow's houses and for a pretence makes long prayers. Sometimes the overzealous speak of the denominations which are the outgrowth of the genuine reforming spirit in an uncomplimentary way, and have the habit of referring to them as the "sects." If ever any are tempted to do so with any feeling of superiority, let us remember the chiding Isaac Errett, the founder of the *Christian Standard,* gave such people in his day:

Are these *sects* in the Scriptural sense of that term? Unquestionably they are sects, viewed in the Romeward bearing and connection of their history; for they came out from Rome, and separated themselves, or were separated from that communion. To the Roman Catholic Church, then, they are sects; and such of them as have come away from other Protestant bodies are sects as they stand related to those from whom they came out. But are they sects in the Christward bearing of their history? It would be well for many who are constantly denouncing the "sects" as the daughters of the "mother of harlots"

to pause and consider this question. They acknowledge themselves to be, in a certain sense, sects; but that there is a marked and fundamental distinction between the sects denounced in the Scriptures and these Protestant parties, must be conceded by every intelligent reader of history. *Those* broke away from the church of Christ—*these* from the church of Rome; those *went away from the truth;* these are coming back to it; those turned their backs to the authority of Christ, and set their faces to falsehood and delusion—*these* have turned their backs to the pope, and set their faces to the word of God and the cross of Christ; the leaders of *those* [factionists in the apostolic church] were men of corrupt and ambitious minds, with whom gain and power were godliness—the leaders of *these* [men who left Rome] were men who feared God and wrought righteousness, and "counted all things but loss for the excellency of the knowledge of Jesus Christ." How is it possible to place the latter in the same category with the former, unless *apostasy* and *reformation* mean the same thing? To our mind there is a grave injustice in this estimate of the great Protestant parties. Granting that Rome is "the mother of harlots," by what peculiar logic is it made to appear that these are her offspring? Is it because they came out from her? Then were the ancient sects the children of the church of God, and this divine institution must be recognized as the mother of sects! But John says: "They went out from us *because they were not of us;* for had they been of us they would have continued with us;" and so, justly, Rome says of the revolting Protestants. * * * * People who leave the pope for Christ, and commandments and traditions of men for the word of God, and the mummeries of a debasing superstition for the light of truth and the simplicity of spiritual worship, and who bravely suffer unto death for the testimony of Jesus, have won, at the very least, a right to be spared this sort of slander, especially at the hands of those who profess supreme devotion to the word of God, and who are indebted to these very Protestants for all the advances they have been enabled to make in spiritual knowledge and enjoyment.*

Truly, we err when we so glibly denounce many as sec-

*Memoirs of Isaac Errett, vol. 2, pp. 56-58.

tarians who are our fathers in the spirit, from whom we have received the blessings that we to-day enjoy. There are sectarians in the world, and oftentimes those are the most sectarian themselves who most loudly denounce the sectarianism of others.

Unity Not the End of the Church's Existence

It must be evident to us all that union is not the end of the church's existence, but only a means to an end, viz., the spread of righteousness in the earth. Hence when righteousness was to be attained, there was often the necessity of sacrificing the unity of the church. "Better," said men in every time, "to join the few meeting in some obscure corner, devoted to what we believe to be the ideals of Christ, than to be identified with the multitudes under the dome of some lofty cathedral where those ideals are violated, even if the unity there be conspicuous." Of what value to a man is unity whose conceptions of life and duty are wholly at variance with those held by the organization in which he has membership? There is nothing for him to do but to find a place with kindred spirits, even though another denomination be born. Was not this the course of all the Reformers? While some of them, as the Campbells, were devoted heart and soul to the principle of unity they sacrificed that in order that a more enduring amalgam might be found. They exercised the right of protest at the cost of unity, even when unity was the goal they sought. So that unity belongs to the superstructure rather than to the foundations. Without righteousness unity becomes a rope of sand.

The Intercessory Prayer

We should all read the seventeeth chapter of John's Gospel anew. I wish we would read it as it is, not as we often do with a veil over our eyes. We have read it as a prayer for denominational or church unity. Our sermons

for union are based largely on that chapter. But there is no such hint in it of the union of a divided household of faith. Is not the oneness for which Christ prayed that of the believer with Himself? "As Thou art in Me and I in Thee," "that they may be one in Us," so runs the text. Is that passage to be thought of at all with a divided church before our eyes? The union Christ prayed for is of a wholly different kind. The chapter is a repetition of the teaching of the parable of the vine and the branches, and must be interpreted in harmony with that. When we give an exposition of the parable we are quick to say that the "branches" do not refer to Christ's church because it had no branches. We make it clear that the believer is the branch. Yet we are swift to read "branches" into the intercessory prayer, and imply that the union of separated churches is meant. In other words, we read "branches" out of one passage, so as to make it clear that the church is not meant, and read it into another passage so as to make it clear that the church is meant. Then we must remember that the church was not in existence, and it would require a mighty stretch of the reason to concur in the assumption that Christ knew that His church would divide, and that this prayer was made in anticipation of that fact, especially when we know how little Christ said of the church, how unorganized it was in the beginning, and how soon its simplicity was developed into many complex elements. The unity for which Christ prayed, let me repeat, was that of the believer with Himself, a spiritual oneness, a vastly different thing from what we mean by Christian union. That there are Scriptures covering the doctrine of Christian union is beyond question, but the intercessory prayer is not one of these.

The Pull of Property Interests

As we have indicated elsewhere organizations are great enemies to the pursuit of truth. The official mind is

ever antagonistic to the prophetic spirit and the conflict is unending. Officialism sets itself up to resist every reform and innovation which is not agreeable to the existing order. This conflict can be distinctly traced in the beginnings of Wycliffe's reform, no less than Luther's. The earthly love of power and privilege and money has played a tremendous part in the affairs of the church from the earliest period in its history. It is never easy to adjust the rights of property to the demands of progress.

If such interests lay a restraining hand upon reformatory movements; they also lay a hand upon every approach towards Christian union. The question naturally arises: "How can we give up property representing millions of dollars, the buildings, the annuities, the bequests which we have received for many years; the sums given to one denomination which would not be given to another?" If it be suggested that all property be held in common it will be found that the proposal is much easier than the consummation of such a plan. The poorer denominations would be willing, while the wealthier would dissent. Every denomination feels the pull of property interests and very justly. When different denominations come to draw up proposals for the union of all, this difficulty will be one of the most serious to adjust.

What can be done about it? Only this: churches must subordinate all temporal interests to the one interest of knowing and doing the truth. Property cannot be abolished, but it can be given a subordinate place in the thinking of the leaders in every denomination. If men are to be made free in the truth, then no inhibitions are to be laid on men while they attempt to find the truth. It is folly "to send men to the Scriptures, and to tell them before they go that they will be driven from the church on earth and in heaven, unless they find in the Scriptures the doctrines embodied in the popular creed." And equal folly to ask men to be true to the light that is in them

when what is meant is that the light shall not disturb a bat or an owl anywhere within the sacred precints of the denomination. Men must get every weight off their backs, and every drag from their feet and every shadow out of their hearts before they can stand up straight as men who do not fear to face the sun, as men who have turned toward every shining goal, as men whose lives are thrilled with joy in every worthy quest and who are never moved by fear. Men must think in denominational terms often, but more often in interdenominational terms, if they are anxious for unity. If organizations are magnified there will never be union. But if brotherhood, the spirit of unity, truth, love, peace and goodness be exalted, then union will be more than a remote possibility; and we shall lose sight of the greatness of our house in the grandeur of our Guest.

Union by Deeds, Not Creeds

The prospect for union to-day is more hopeful through coöperation in good works than it ever has been. If we may find ground for encouragement it is here. Doctrinal disagreements are still in a deadlock, or old subjects of dispute are dropped, with no gain on either side. Nor is there any likelihood for doctrinal adjustments, even if some loose ends of doctrine are floating in the air in the hope of finding connection somewhere, since doctrinal emphasis is being moderated all the time. As long as people discussed their differences there was hope; now the discussions are a sort of complimentary address on the points of agreement. Wherein we differ, silence gives consent to disagree. Possibly, the agreement to disagree *pro tem,* may help us to come to an understanding later on. It is not a dream that severe and crucial doctrines sometimes mellow when we get them out of the spotlight. But there is no controversy to-day over the harmonizing tendencies of good works, such as movements for civic betterments, the works of charity, the encouragement of public morality in union meetings, and even union

revivals. It is not likely that we shall ever pass into one body by way of doctrine; it is much more likely we shall reach our final agreements by way of deeds. Europe was hardly human in the days when doctrinal tests were supreme. No man was safe if he questioned the accepted standards, no matter how saintly his life. While the theological temper prevailed, Europe was a shambles where blood ran like water. As long as that temper remains there will be strife and confusion and every evil work. When that theological era passed away Europe became civilized and the new world was born. It is possible now with the abandonment of the theological habit for men to live together under one church roof, despite their differences, while thoroughly united in forwarding every good work. It ought to be possible for men to live together in peace and harmony, enjoying the communion of saints, devoted to the task of serving their fellow-men, even if on many texts they do not agree. And with the doctrine of the right of prophesying, to which I have devoted so much space in this discussion, within the reach of every dissenter and the bold and adventurous spirits in every denomination, it is not easy to see how creedal bonds can be framed to hold very many. We come, however, into a different world the moment we come into the realm of practical affairs. Whether the dream of unity on good works as a basis shall ever remain a dream I know not, or whether the doctrinarian will consent to any union without the adjustment of doctrinal difficulties I know not. But I do know that a union on the basis of deeds has back of it the Saviour's test of discipleship, "By their fruits ye shall know them."

Religion as Seen by the Practical Observer

The world thus far has been saved by the fundamentals upon which all are agreed. Those fundamentals have ripened into helpful Christian service, whether done by the Salvation Army or by the Sisters of Charity. There is neither creed nor cult in Christ-likeness. The scholar

may know much about the issues involved in our fine distinctions, but the man of the street, and he is a very important man in this discussion because of the numbers of such, knows Christianity only as he sees it in works of charity and mercy. To him the activities of the Red Cross nurse on the battlefield present a picture of Christ walking once more in many forms among the sons of men. Whatever be the defects of creed, we must admit that the lives of thousands have been deeply touched by the Life of lives. The churches which to-day are emphasizing the social and humane side of Christian effort are praying that all Christians may be one. This cannot be said of those who seem to find in Christianity a system that admits of endless debates and hair-splitting over dogmas. And above all the forces that make for Christian union let us not forget those unseen yet real powers which are moving us closer together, although we may not be able to set them down on paper, but which may be felt wherever men gather of different names who have the mind of Christ. It is under the ripening sun of summer that the distances between the rows of grain disappear.

Every denomination is willing that unity should come by the acceptance of its doctrinal standards. There will be general rejoicing if such an hour should come. But all of us should rejoice as sincerely that if by way of doctrine we should not find it possible to come together, then by way of deeds, that from us, as Christians of one heart and one soul, the world will learn, amid many varying expressions, the secret which inspired the lives of the saints who have made our faith the glory of the world.

From the fanatical narrowness which goes hand in hand with our religious earnestness; from the harshness which clings to our love of truth; from the indifference which results from our wide toleration; from the indecision which intrudes itself into our careful discrimination; from the folly of the good, and from the selfishness of the wise, Good Lord deliver us. Amen.—*Dean Stanley.*

Ellis B. Barnes.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

THE passage of the Enabling Act by the British Parliament has some admirable features, but on the whole the tendency will be toward sectarianizing the Anglican Church. *The Congregationalist,* Boston, says:

"The British House of Commons has passed to its third reading what is called the Enabling Act. It is a new charter of self-government for the English Established Church. Voting membership in its assemblages is expressly confined by the measure to those who are members of the Established Church and no other. That immediately changes the character of the body from that of an age-long and on the whole amazingly successful attempt to include the whole nation religiously, to that of a more or less comprehensive but creed-bound sect which makes its own limitations of membership. It excludes all but its declared adherents—among them technically also the King, who is also a member by virtue of his office of the Established Church of Scotland. The British government, as represented by the House of Commons, is always loath to intrude upon ecclesiastical affairs and while its control of church legislation is reasserted, practically it will not go beyond a reluctantly exercised veto power. The logical result of the sectarianizing of the tolerant National religious establishment of England is its inevitable disestablishment, which cannot long be delayed. It will soon follow the fate of its daughter churches in Ireland and Wales. To what extent disendowment will follow depends in part upon the use which the Established Church makes of its new charter. Already a well-known public man has openly advocated the sale to the highest bidder of all the church properties, on the ground that the Established Church serves only a part of the English people."

When Bishop F. J. Kinsman resigned from the bishopric of the Protestant Episcopal diocese of Delaware to enter the Roman Catholic Church, in accordance with the canons of the Protestant Episcopal Church, the presiding bishop sent to the retiring bishop the following letter:

"December 29, 1919.

The Rt. Rev. Frederick Joseph Kinsman, D.D., Bishop:
Rt. Rev. and Dear Sir:

In pursuance of the provisions of Canon 34 I beg hereby to give you notice that, acting with the consent of the three Bishops next in seniority, and because of your formal admission into a religious body not in communion with this church, and upon a certificate of facts furnished on December 12, 1919, by the Standing Committee of the Diocese of Delaware and recorded, I do now suspend you from the exercise of your official ministry until such time as the House of Bishops shall investigate the matter.

"I furthermore give you notice that, unless you shall within six months

make declaration that the facts alleged in said certificate are false and shall demand a trial, you will be liable to deposition from the ministry.

"In testimony whereof witness my hand in the city of St. Louis, and in the State and Diocese of Missouri, this twenty-ninth day of December, A. D. 1919.

DANIEL S. TUTTLE,
Presiding Bishop."

There is nothing improper in this letter according to the custom of the Protestant Episcopal Church, or any church for that matter. It is only mentioned here to show the wide division in the Church of Christ. Usually on a minister's going from one body to another instead of a letter of greeting and good-will, he is deposed from the ministry of the body which he leaves. Of course we recognize that there are grave difficulties in the way of its being otherwise, but it is pertinent to ask, Is this the proper procedure? In the instance of the Protestant Episcopalians and the Roman Catholics their ministers are episcopally ordained, and there is a large party, if not the controlling party, in the Protestant Episcopal Church that looks with more favor upon the Roman Catholic Church than upon any other church in Christendom, yet for one of their clergymen to go to that church he will be deposed from the ministry. We are still living at that period when it is a common belief that a minister commits a great sin when he leaves one religious body for ministerial service in another and deposition from the former ministry or exclusion from the former fellowship is a common practice. So long as this custom continues it goes to show (1) that all ordinations are the ordinations of a party in the church, (2) that under present conditions there can be no ministry for the Church of Christ universal, (3) that as long as this fallacy prevails there can never be a united church, and (4) that the imperative need is for a change in the present custom, as a contribution to the unity of the church.

Regarding the Lutheran union in America, *The Living Church,* Milwaukee, says:

"A special report of the Lutheran Year Book, just issued, indicates that the greater portion of the Lutheran Church in America is to-day working together, the problem of uniting the branches of that Church in America having in large degree been solved by organization of the National Lutheran Council, with 1,693,947 Lutherans coöperating. The Synodical Council is the only group so far which has not joined the rest of the Lutherans in the National Council. A little over a year ago, instead of two bodies there were twelve separate and distinct bodies within the Lutheran Church in America, each independent of the others."

However friendly Roman Catholics may be unofficially, when they speak officially it is with the rigidity of the Roman Caesar, claiming themselves the legitimate offspring and the rest of us the illegitimates. In *The Constructive Quarterly* for December Dr. Pierre Batiffol, canon of Notre Dame, Paris, writes:

"Catholicism does not content itself with desiring to be a visible unity and claiming that it has an episcopate of bishops in succession from the apostles, in other words, that it possesses an historic continuity which links it with the apostolic age: Catholicism claims the obligation of being what it is by virtue of the Institution of the Saviour. It is a legitimacy by divine right. Outside of it, there is no legitimacy. Not long ago I read in the *Guardian* (August 21, 1919) that the attitude of the Roman Church towards the movement for the reunion of the churches is '*Bourbonesque;*' this cannot be denied, and we accept this qualification of our conception of unity. But we must at once add that it is the old conception of Catholicism and of the church, the conception of St. Cyprian, St. Ambrose, and St. Augustine, the conception which Leo XIII expounds and makes his own when he writes: 'The Church of Christ is one; it is perpetual; whoever separates himself from it is unfaithful to the will and command of Christ our Lord, he abandons the way of salvation and goes to his doom.' "

It is this kind of talk that makes the world look contemptuously upon the whole church, one sect sending another sect to its "doom" because it does not subscribe to certain theological dogmas. A century ago people of one sect would become angered on being sent to their "doom" by the authority of another sect, but to-day nobody takes it seriously. Some laugh about it; others are grieved because of its unbrotherliness. The Rt. Rev. William Paterson, moderator of the Church of Scotland, in his address before the General Assembly, according to *The Constructive Quarterly,* says:

"If the difference between Romanism and Protestantism is, as I conceive, nothing less than a difference in the view taken of essential provisions of the Christian religion, and also a difference as to the relations of authority and liberty in the religious sphere, it is difficult to see how a basis

of union could be found which would be an intellectual and religious possibility, and also morally satisfactory. A less formidable gulf separates the Church of England from the Protestant Churches of the Reformed group, of which the Church of Scotland would be generally accepted as one of the best accredited representatives. There are many circumstances which would dispose us to welcome union with the Church of England—among them our debt to the great Anglican divines, scholars, and idealists, as well as a recognition of the need of the Empire for a unified church; but we cannot be blind to the fact that the dominant school of Anglican theology has ostentatiously dissociated itself from the Protestant name and heritage which most of us regard as our precious possession, and that it treats almost as dogmas of the first rank certain tenets touching church government and Orders which, apart from any bearing which they may have on the validity of our ministry, seem to us to be more than questionable excrescences on the sum of authenticated Christian doctrine.''

In the same magazine President William Douglas Mackenzie, of the Hartford Seminary, writes regarding the type of unity as follows:

''In this connection it ought to be clearly realized that the unity for which I am pleading may be of a form entirely new in the history of the church. Historians know that the type of unity by which the various portions of the Greek Church are held in one great communion is entirely different from, in many important ways directly contradictory to, the type of unity which has been established by the Roman Church. The principle of unity in the latter case is derived from the history of the Roman Empire amidst which it arose. It is unity of governmental control, the submission of all to one personality. The Greek type of unity is derived from the political history of Greece, and is found in the maintenance of one doctrine and one liturgy in all its self-governing parts. Each type is real and distinct from the other.''

Speaking of the American churches, he says:

''If we look for some sources of influence which can be immediately brought to bear upon them all, I turn with great confidence to the fact that in the great cities a range of consultation can be at once entered upon, an intensity of will can be awakened that will immediately produce a revision of thought, of feeling and purpose throughout these denominations to the remotest corners of the land. My proposal is not that the churches, say of New York, should prepare a plan of reunion, but that they should study thoroughly the situation, discover the evils of division, conceive of their powers when united, awaken among all their members a desire for coöperation and unity. When that has been done, the churches of New York, and of other cities acting likewise, can send to the supreme court or council of each denomination a united deputation and memorandum of resolutions, demanding that they take forward action towards union. This is the shortest road to actual reunion open to the churches of America. If the Christian leaders of these great centres of national life were to take such action, if they combined to thresh through the whole subject with their eyes on immediate and practical results, it is certain that all the leaders of all the churches would hear them; it is certain that everywhere the hearts of true Christians would respond. Denominational peculiarities will seem small; denominational rivalries will seem mean in the presence of what they will be able to describe and to urge upon the conscience and the heart of the church.

Bishop Edwin James Palmer, of Bombay, dissents from Protestant union, however, in an article in the same magazine and says:

"About Pan-Protestantism a word of warning needs to be uttered. If all the Protestants in the world succeeded in uniting together over against those who held the historic Catholic position, ultimate unity would be retarded, not advanced. English Churchmen must remember that they have already in the English Church a more inclusive unity than any which could be made out of a Pan-Protestant alliance or union. *Inclusive* is our watchword. If we can achieve a unity which will include the energy, power and liberty of Protestantism with the stability, humility and order of Catholicism and its unbroken connexion with the past, then by all means let us join it. On the other hand, if we are invited to join a Pan-Protestant unity, which is unconnected with the past by its ministry or by respect for past experience and past decisions, let us firmly and deliberately refuse. We have at home in our own church, however numerically small, a more inclusive unity, a nearer approach to the church of the future. By developing that church, by forcing it to be more many-sided, more elastic, more alive, we shall serve the purposes of God better than by abandoning our Catholic heritage and our Catholic hope.

In an article in *The Challenge,* London, Canon E. A. Burroughs says regarding unity and liberty:

"Anything that deals in condemnations, exclusions, monopolies of truth and grace, puts itself outside the pale of true catholicity. But for anything that is doing Christ's work and revealing His Spirit, though it be in what we think heterodox or superstitious (and therefore dangerous) ways, we must yet *provisionally* make room, so long as the rite or custom or belief in question pretends to no superior validity or exclusive sanction from God, and is content, on the same principle, to 'live and let live'—the 'dangerous' leopard, spots and all, lying down with the 'safe' and customary kid.

"My time is gone, and I cannot try to illustrate this principle of excluding only what is itself, in intention or effect, exclusive, and working towards a true catholicism, not by authoritative inclusion or exclusion of this or that, but by the Christian plan of faith in God and inspired sympathy with the mind of Christ. It can, I think, be exactly applied to the current problems which lie behind such words as 'reunion,' 'benediction,' and 'modernism.' I have not attempted to submit a map with boundaries marked. But the formula which has been offered instead will, I believe, suggest solutions of all our 'delimitation' problems which will at least accord with the Spirit of Christ, with the needs of our age, with the genius of the Church of England, and with the true tradition of the Evangelical school of thought. For, after all, cannot we, as children of the Reformation, adopt the very words of Fathel Tyrrell, Jesuit and Modernist at once though he was? And does not this itself suggest how wide the true catholicity may be? 'Liberty,' he writes in his 'Reply to Cardinal Mercier,'—'Liberty, and not compulsion, is the only way to secure a healthy progress towards that free theological unity which, though not a necessity, is a primary desideratum for the well-being of the church. Had no more ever been imposed as of necessity than what Christ imposed—the Kingdom, the Way, the Life; had faith in the living personality of Christ not been confounded with intellectual assent to Christological speculations, the whole world might have been Christian by this time. * * * Not till the

church is content with unity in necessaries, not till she grants liberty in uncertainties, will she attain unity either in these or in those.' ''

A priest sends this clipping from *The Christian World,* London, being part of a series of "Letters to a Priest." He asks in his letter "Is this last point well taken—that God can sanction anything irregular?" And he answers it himself by saying, "Yes." The clipping is as follows:

"Christian scholarship has challenged the 'Catholic' doctrine of Orders and the Sacerdos alike on historic, philological, and spiritual grounds. The time has now arrived when you and those who hold with you must justify it or abandon it. It will not do simply to reaffirm it. The world, athirst for reality, requires more than a profession of faith; it demands justification by works. You must *prove* the reality of your priesthood by the effects it produces. If, as you say, none but those episcopally ordained possess a valid ministry and can rightly administer the Sacraments, you must prove that the *effects* of a valid ministry exist nowhere beyond the confines of your church, and that 'grace,' which you claim to be sacramentally conveyed, does not operate in us who have no such conveyance.

* * * * *

"I think I know your answer. You will not deny the existence of such grace beyond your own borders, but you will call it 'irregularly' conveyed. But I shall submit that this entirely begs the question. The question is, does the minister, episcopally ordained, become the *sole* channel of 'grace'? Is his ministry *alone* valid? You must answer it. To admit the existence of spiritual effects through other agencies *gives away your whole case.* If God, as you say, has only one *authorized* channel for conveying blessing to men, He will not acknowledge any other. But the fact that He uses all kinds of channels for the spiritual blessing of men is proof that your exclusive claim is not true. The facts are against you. The 'saints,' as you would call them, are found amongst the Quakers—who have no Sacraments—and in all those churches which have no sacerdotal foundation. What have you to say to this? It seems to me that there is a call upon you to reconsider your sacerdotal theory in the light of overwhelming facts which tell against it. You will forgive my saying that to me it savors of the profoundest irreverence to try and save your theory by foisting a doctrine of an 'irregular' ministry approved by God. As if God—the very soul of order—ever sanctions anything 'irregular'!''

The union of family groups in the Protestant household is the first step toward the union of Protestantism. Consequently it is gratifying to know of preparation toward Methodist reunion. *The Christian Work,* New York, says:

"On Tuesday, January 20th, the Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal, South, meeting at Louisville, finally came to agreement on a plan for union of these two churches. The movement started at least eight years ago. In 1915 a commission of fifty members, ten bishops, twenty laymen and twenty ministers, half from each church, was appointed by the General Conferences to work out the

details of union. The plan will affect six million members, four million in the Methodist Episcopal Church and two million in the Methodist Episcopal Church, South. The Joint Commission suggests that for the purposes of church government the United States be divided into six regions, each having a regional conference, with a seventh regional conference for Negroes. The Negroes will have representation in the General Conference. The Regional Conferences will elect bishops in numbers set by the General Conference. The bishops, although they may be chosen from any part of the country, must remain in their region unless transferred temporarily or permanently with the consent of the region by which they were first selected. The General Conference, corresponding in the church government to the United States Congress, will be the legislative body. Its numbers will be chosen from the Northern and Southern Methodist Episcopal churches in proportion to their memberships, about sixty per cent from one and forty per cent from the other. In addition to this body there will be an organization corresponding to the United States Supreme Court, the business of which shall be to pass upon all laws of the church. This plan of the Joint Commission will be submitted to the two General Conferences. If the Northern Church in its meeting at Des Moines in May approves of it, it will pass to a special session of the other church. If approved there, it will be submitted to the hundred or more annual conferences for their action. This process will take at least a year. Under the plan the preliminary general conference of the two churches will consist of eight hundred members, four hundred from each of the uniting bodies. But in later conferences naturally there will be no such provision for equal numbers. The two churches separated over the question of slavery."

The Challenge, London, speaking editorially regarding the preliminary World Conference at Geneva, August 12th, says:

"The mere fact that such a Conference is actually planned is a sign of change. It is a direct outcome of the World Missionary Conference held at Edinburgh in 1910. On that occasion all questions dividing the separated communions were excluded; this Conference is called for the express purpose of discussing precisely those questions. It is the first occasion, since the break up of Christendom at the Reformation was definitely accepted, on which all sections have thus come together. But while it is a great thing that the Conference should be held at all, it is inevitable that its effectiveness should be limited by the spirit and the knowledge of the church as a whole. The spirit of unity is abroad; it expresses itself in perpetually increasing coöperation, and in meetings for prayer and conference. To that spirit the appeal before us is issued. It needs no commendation. A man who professes to believe in Christian unity is convicted of hypocrisy if he fails to pray for it; unless indeed he lacks belief in prayer, and then it is hard to see why he should care whether the sections of the church are united or not, and even whether any church at all exists or not. * * *

"But the spirit is not enough; there must be knowledge and mutual understanding. At present there is a fair amount of mutual understanding among those in all sections of the church who are ignorant of the real points at issue. They are naturally impatient of divisions for which they see no ground. But their failure to see a ground is no proof that grounds do not exist. The plain fact is that every considerable section of the church stands for some real principle which is both true and im-

portant, and that the harmonious balance of these principles is singularly difficult to achieve. Thus, broadly speaking, the Protestants stand for the liberty of the spirit, and the Catholics for sacramental order. Both are right, both are important; but it is extremely hard in practice to give full recognition to both. It is to promote mutual understanding on a basis not of ignorance but of knowledge that the World Conference is summoned; and such understanding is indispensable if lasting unity is to be achieved.''

A representation of the African Steamship and Sawmill Company, with offices in Philadelphia, was interviewed recently by *The Afro-American,* Baltimore, and Mr. Logemoh, the representative, said:

''One of the reasons why Christian missionaries are unwelcome in Africa is that Africa is already divided. The people up in the head waters of a river speak a certain dialect, those at the mouth speak a different dialect, while the natives on the East and West banks cannot understand either of the others. Then the missionaries come.

''Each one of the Christian denominations starts up the mission station to teach the natives the true God. It would be all right if they would stop there, but the Catholic says we cannot be Catholic and worship in the Baptist station and the Methodists teach us to stay away from the Episcopal station, so that the net result of the work of all the mission stations is to divide us more than we were before. What Africa needs is a religion that will bring their tribes together, not pull them apart.

''Another fault that we find with Christian missionaries is that they make fun of our worship of images and say that they are idols. They are no more idols than Catholic images are idols. The African worships nature, or he worships God through Mohamet.

''Now what do the Christian missionaries teach? They teach us to eat at a table, wear clothes, and tell us we are going to hell if we do not go to the church services. Eating at a table is all right, and so is the wearing of clothes, but we are not caring about death so much that it should frighten us out of our wits. Our problem is how to live, not how to die. In the wake of the so called civilized customs, lying, stealing, rape, gambling and drunkenness have gained a foothold among African natives. They are worse off under Christianity than they ever were before.''

The decision for Christian unity must be taken to the people. This is the opinion of a writer in *The Guardian* regarding Christian unity in Scotland among the Presbyterians, and what he says in this instance applies to the whole church everywhere. He says,

''The opposition to the union of the Established and United Free Churches seems to be, if not growing, certainly finding greater expression. Some time ago the Synod of Glasgow rejected the Articles of Union, and last week the Presbytery of Glasgow only succeeded in carrying them by a vote of forty-six to forty-four, a number of members refusing to vote. The opponents are choosing their ground with skill. While attacking the Articles as denationalizing the church, they appeal to democratic senti-

ment in demanding that kirk sessions and congregations should be consulted. The friends of union would do well to accept this challenge and refer the matter to congregations who would probably give a large majority for union, although it must be confessed that there is no great interest in the question among the rank and file of the Presbyterian laity. There is little doubt that public opinion, so far as it is expressed in the press and by leading laymen, approves the scheme for union, but it is no less true that the Scottish people as a whole are not alive to the importance of Christian unity. This view was stated by a lay elder the other day in a Presbytery that rejected the Articles of Union by two to one. The general apathy which prevails outside ecclesiastical circles might be dissipated to some extent if congregations received an opportunity of expressing their views on the question.''

Speaking of a national church in England, the Bishop of Birmingham, addressing the Kingsway Fellowship in London, is reported by *The Guardian* to have said that he was not looking forward to religious uniformity, for he could imagine nothing more contrary to the life of our Lord Himself.

''We all bow before the same Christ. We look around and see things interfering with the progress of Christianity; we see vice and ignorance and every conceivable machinery operating against that Christianity. That is where we should stand together, for the one great common Master. I hear a good deal about preaching in other people's pulpits. I find it a big enough job to preach in the pulpits of my own denomination. But I have never interfered with it in my own diocese. And I do look forward to a time—and here some members of my own church will not agree with me—when the baptized members of all denominations may meet occasionally to show their unity at the Table of the Lord.'' That, he added, was, in his opinion, far more important than preaching in one another's pulpits.

As to social and industrial problems, he considered that the church should strive to help the people to settle these upon Christian principles. ''For instance,'' he said, ''I would have every clergyman before he goes to work as a clergyman know something about social conditions. If you want to be trusted by the ordinary people with whom you have to do you should know something of their lives and their difficulties, and then they will pay attention to you.''

The recent meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held in Baltimore. Regarding the meeting its public service department through Rev. Jasper T. Moses makes the following statement:

''At a time when the attitude of the Senate of the United States toward the brotherly obligation of America to share the world's burdens and problems is in serious question, the Protestant churches of our land have spoken out clearly, and, through their representatives on the Executive Committee of the Federal Council of the Churches of Christ in America, have manifested a new and splendid realization of their world-wide responsibility.

"In the three days' session just closed at Baltimore, the most widely attended, most representative and powerful gathering of the kind yet held by the Council's Executive Committee, such international questions were dealt with as our Christian duty to Mexico; the necessity for a League of Nations; the calling of a world conference of the Christian churches in the near future; our opportunity to help the emerging nations of the Orient and especially to guard their citizens in our borders from unjust treatment; the obligation to restore to pre-war strength the churches and Christian institutions of the Protestants of France and Belgium and our further pressing duty to hasten to the economic relief of the starving peoples of Europe (this last call coming from an outside secular source). The splendid bond of national and religious brotherhood that binds American Protestants to churches of like faith in England and Holland was emphasized through plans for the celebration both in America and abroad of the Mayflower Tercentenary."

The preliminary meeting of the World Conference on Faith and Order will be held at Geneva, Switzerland, in August. It will be the most significant gathering of the summer. Mr. Robert H. Gardiner, secretary of the conference writes,

"As has been announced, the World Conference being practically assured by the coöperation of almost all the churches throughout the world, a preliminary meeting of three representatives of each commission has been called to assemble at Geneva, Switzerland, August 12, 1920, to settle the details of further procedure.

"Notice of the appointment of delegates to that meeting has already been received from the following churches or commissions: South India United Church, Ecumenical Patriarchate, Church of Greece, Old Catholic Churches of Europe, Methodist Conference of New Zealand, Disciples of Christ in North America, Church of Serbia, Reformed Church in the United States, Baptist Union of Great Britain and Ireland, Church of Norway, African Methodist Episcopal Church, Church of England in Australia, and Tasmania, and the Church of Ireland.

"Promises of early action have been received from the Archbishops' Committee (Church of England), Methodist Church in Canada, Seventh Day Baptist General Conference, Society of Friends in America, United Free Church of Scotland, Presbyterian Church in the U. S. A., German Province of the Moravian Church, and the Presbyterian Church of New Zealand.

"The Lutheran Archbishop of Finland writes that the war with Russia will prevent the appointment of delegates by his church. It has been difficult to secure the names and addresses of the proper officials of the churches in Central Europe to whom invitations should be sent, but official invitations to take part in the Conference and to send delegates to the Geneva meeting have been sent to the five Bishops of the Reformed Church of Hungary, and to the Rt. Rev. Alexander Raffay of the Evangelical Lutheran Church of Hungary, also to the autocephalous Monastery of Mount Sinai.

"Mr. Thomas Whittemore, who has been doing valuable relief work in Russia, has sailed again for Russia taking with him official invitations to the Metropolitans of the churches of Ukrainia and Georgia, to be delivered only with the approval of the Patriarch Tikhon of all the Russias,

to whom Mr. Whittemore also carried a letter asking the Patriarch to send delegates to Geneva if in any way possible.

"*The Internationale Kirchliche Zeitschrift* had printed in its issue of October to December 1919 translations of Bulletin 21, sent out by the commission of the American Episcopal Church announcing the calling of the meeting at Geneva, and also translations of the invitation by that commission to the Old Catholic Churches of Europe, of the appeal for the last Octave of Prayer, and of the Report of the Deputation to Europe and the East. *Der Katholik* published a translation of the invitation to Geneva.

"*The Ecclesiastical Herald,* of Athens, December 25, 1919, reports that in consequence of a telgram from the presbyter Kaklamanos in London, announcing that the Archbishop of Canterbury had informed him that he had called together an official committee under the presidency of Bishop Gore, to develop friendly relations between the Anglican and Eastern Churches, and the study of all that relates to their rapprochement, the Holy Synod had appointed a committee for the same purpose consisting of the University Professors Archimandrite Chrysostom Papadopoulos, G. Derbos, Gregory Papamichael and A. Alivisatos.

"New efforts have been made to interest secular and religious papers in the United States in the World Conference movement. A short pamphlet has been issued by the Episcopal Commission in French, German and modern Greek, giving an account of the aims and progress of the movement.

"A place of meeting has been engaged in Geneva for the assembly in August, and inquiries are being made about hotels.

The African Methodist Episcopal Church has appointed a commission. Official invitations have been ordered sent to the Eastern Section of the Presbyterian Alliance, the Deutscher Evangelischer Kirchenausschuss, the American Christian Convention, the Waldensian Church, the Polish National Catholic Church of America, the Nederlansch Hervormde Kerkgenootschap and the Gereformeerde Kerken in Nederland.

"A skeleton programme for the meeting at Geneva is being prepared, and the secretary of the Episcopal Commission, Robert H. Gardiner, 174 Water Street, Gardiner, Maine, will be glad to receive suggestions as to topics to be included, and also requests for pamphlets issued explaining the movement."

BOOK REVIEWS

PATHWAYS TO CHRISTIAN UNITY. A Free Church View. By Arthur Black, G. E. Darlaston, W. E. Orchard, William Paton, J. H. Squire and Malcolm Spencer. Macmillan and Co., St. Martin's St., London. 226 pages.

No finer contribution has been made to a better understanding of the way to Christian unity than is presented in this book. The six authors deal with their theme under the following heads: "The Ideal of Christian Unity in the New Testament," "The Importance of Christian Unity," "The Groundwork of Christian Unity," "The Contribution of the Free Churches to the Catholic Ideal," "The Contribution of Catholicism to the Free Church Ideal," "Movements Toward Unity," and "The Way Towards Union." Repudiating the dogmatic position of old controversies, the authors make their approaches from the standpoint of experience. Beginning with the New Testament conception of unity, it moves toward an ultimate visible union to be achieved by the perfecting of the saints and the deepening knowledge of Christ until the whole church is perfected into unity. There is a freedom of thought in every approach, a catholic spirit in treatment and a genuine passion for unity in every chapter. Through these six authors the British Free Churches have made a worthy contribution to Christian unity. Something of the temper of their work is indicated in the opening paragraphs of the chapter on "The Importance of Christian Unity." They are as follows:

"At no period since the Reformation has the importance and urgency of church unity been so clearly and widely recognized as to-day. In this recognition there lies great promise of achievement, for in every quarter of the globe movements towards reunion are on foot. A conjunction of forces is pressing home the desire and the demand for unity.

"In the first place, a more careful reading of the gospels has made it clear that our present divisions are contrary to the mind of Christ, and that unity is implicit in the very idea of the church. As Christ formed it, the church was one, even as the gospel is one, and God is one. A thorough-going examination of the Acts and the Epistles has left it beyond doubt that in the apostolic church, amid considerable adversity of type and polity, unity was regarded as an essential note, a unity spiritual first but also visible and effective.

"In the second place, the spirit of the age is a factor in what has been called the catholic reaction. The new and ever deepening social consciousness, the great processes of unification going on in other spheres, are influencing that conservative body, the church. It is becoming increasingly clear that in every realm, truth and right, strength and efficiency, lie not in competition but in coöperation, not in rivalry but in unity.

"Thirdly, in the present world situation there is a clamant call for unity. The great and pressing task of World Evangelization, and the vast problems caused by the war in every country of the world, bring home to us with a new intensity the real urgency of this problem. From our Christian workers on the mission field and in the Army and Navy, there comes a demand for a closing up of the ranks in face of the tremendous and aggressive powers of evil. There is in our hearts a feeling of humiliation and shame that, in face of an international crisis unparalleled in its gravity, the voice of Christendom as a whole has been inarticulate, and the one church of Christ has failed to bear a corporate witness.

"Whether we think of the claims of the past, the present or the future, we cannot escape the conviction of the urgency of unity among the followers of our common Lord. We need only say here that by unity we mean not an external and enforced uniformity of creed and polity, not even at this stage a single organization, but such a fellowship of the churches as would bring with it a more vital realization of our oneness in Christ and His atoning gospel, such a coöperation in thought and purpose as would give us a concerted policy in confronting a common task, and would provide effective means for expressing our collective will—and all that Christ may be enthroned as King in the life of the nation and of the world."

THE ROAD TO UNITY AMONG THE CHRISTIAN CHURCHES. By Charles W. Eliot, LL.D. The Beacon Press, 25 Beacon Street, Boston, Mass.

THIS little book of eighty pages contains the first of addresses on the Pearson Foundation of the American Unitarian Association, the purpose of which is to promote by public addresses "the advancement of mutual understanding and helpfulness between the people of all denominations and creeds." Dr. Eliot maintains that creeds, dogma and the priesthood have not been able to maintain unity, but that the way toward unity is effective coöperation for beneficial, practical ends. He wisely advocates the education of ministers, not in denominational seminaries, but in such theological seminaries where the various communions are represented in their faculties; also revising of liturgies and rituals to present day intelligence, the unifying influence of music and poetry, coöperating and federating of churches, frequent use of union services and emphasizing the agreement in essentials. It is a fine message.

SPECIAL LITANIES. Published by The Challenge, Effingham House, Arundel Street, Strand, W. C. 2, London.

THESE litanies are for the nation, for the nations of the world, for the church at home and for the church abroad, closing with a memorial service. The arrangement of prayers and Scripture selections is very appropriate and, being published in paper binding, it is so inexpensive that every one may possess a copy. Following this is a small pamphlet of children's prayers beautifully written and greatly needed in every home.

THE CHURCH WE FORGET. By Philip Whitwell Wilson. Published by Fleming H. Revell Co., New York. 1919. 359 pages.

In this remarkable book the author of "The Christ We Forget" presents a graphic and illuminating picture of the early church. He styles his work "a character sketch of the disciples who tried to carry out Our Lord's plans for the world." It is a direct and straightforward study of why and how they "turned the world upside down." The author is rightly impressed first of all by the unity of the early church as the inevitable out-working of its inner life and as the prime secret of its power. In the second chapter entitled "The United Family" he writes: "Let us take up the New Testament and read for ourselves the Acts of the Apostles, and then record our first and immediate impression. Does it not strike you at once that if these early Christians revisited us to-day they would need a dictionary? It seems to me that they would have been utterly puzzled by our sectarian labels. * * * I hardly dare to think what Paul would have said about the schisms which now cleave asunder the Body of Christ." The book sketches in a most suggestive manner the career of the early church through the Acts and the Epistles and closes with "The Beatific Vision of St. John the Divine."

ON TO CHRIST. By Edwin A. McAlpin, Jr., President of the College Board of the Presbyterian Church U. S. A. Published by George H. Doran Co., New York. 180 pages.

The purpose and outlook of this valuable and interesting book is explained by its sub-title, "The Gospel of the New Era." In stating his purpose the author says: "The object of this study is to bring home to all thoughtful minds some of the problems of the church in dealing with the opportunities of the New Era." The author believes that "the time has come for the church to turn her eyes to the front—this means getting her attention on the future." The work is divided into two parts: The Past—Its Failure, and The Future—Its Hope and Promise. One of the most important chapters of the book is that on "The Weakness of the Denominational Appeal." The argument is based on extensive studies and investigations concerning the religious attitude of the men of our army. Indeed the whole book has a practical basis in the author's own labors and experiences. He gives us a constructive programme at once reasonable and stimulating and much needed at the present time.

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